Volume XXVII

Number 2

The Chicago Theological Seminary REGISTER

YOUR CHURCH IN 1937
By ALBERT W. PALMER

EXCITEMENT IN BOMBAY
By ARTHUR E. HOLT

GOD AND THE CROSS IN HUMAN EXPERIENCE
By ANTON T. BOISEN

THREE WAYS TO PRAY
By A. C. MCGIFFERT, JR.

GOOD MUSIC MAY NOT BE APPROPRIATE
By CECIL M. SMITH

STUDENT ACTIVITIES
By CHARLES M. BROWN

MARCH 1937

PASTORS' INSTITUTE THIS SUMMER

THE SEMINARY is joining with the Divinity School of the University and the Disciples Divinity House again this summer in offering to the ministers of the Middle West a Pastors' Institute during the last week of July. The Institute will begin with a great preaching service in the University Chapel on Monday evening, July 26, and will continue through the week with short courses by representatives of all three institutions in the morning hours, visits to social institutions and other points of interest in the afternoon, and panel discussions on live topics such as the labor question, conscription in time of war, and current theological issues in the evening.

This Institute is open to both pastors and their wives and very comfortable living quarters at reasonable rates for board and lodging are provided in Judson and Burton courts, which are University dormitories across the Midway.

The week after the last Sunday in July is normally the beginning of vacation period for many ministers, and it is hoped that it will prove a convenient time for men to gather for the stimulus, inspiration, and fellowship which the Institute provides. Because the Seminary is not holding its usual Summer Quarter session this coming summer we are calling special attention to the opportunities which the Pastors' Institute, in which we are co-operating, will provide. A post card addressed to the Seminary will bring a detailed program as soon as the programs are issued, sometime in March.

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary, 5757 University Avenue, Chicago, Illinois.

Entered as second-class matter April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress August 24, 1912.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

pret to people the real issues in the books they actually read, the plays and movies they see, the current events that swirl about them? Does it also sometimes take them on far journeys to the eternal verities which are beyond time and space? Why not a complete, carefully prepared, well-balanced preaching mission? Write in!

4. *Certain definite service projects.*—A preaching mission should lead to a doing mission, a practicing mission. What definite projects is your church going to carry on in 1937 for your own community 'round about its doors? What stake has it in some definite improvement in our country? And in the world? What tasks lie before it to overcome alcoholism, slums, race prejudices, juvenile delinquency, exploitation of labor, war? The parable of the last judgment, after all, deals with what people *did!* What specific thing can your church do in 1937?

SUGGESTIONS FOR MAKING A SIMPLE SURVEY OF A LOCAL CHURCH

1. The pastor can go over the twelve points raised in the outline which follows entitled "A Rough Analysis of a Church Situation." But he should remember the importance of getting the people of the church to do things themselves and not be impatient to do everything personally. Therefore his wisest step will be to
2. Get a commission appointed to study the church along these lines. This commission may be informally appointed or it may receive official indorsement. It should include:
   a) A hand-picked group of those who see what ought to be done—progressive and responsive to pastor's leadership.
   b) Representatives of official machinery of the church.
   c) Representatives of the hard-headed, less progressive element in the church, which needs to be won. (Don't publish this, however!)
3. Let this commission study the analysis, make detailed assignments, gather and evaluate the returns.
4. Don't try to do all the things such a survey suggests at once. Concentrate on what seems most promising or most necessary.
5. Let the pastor survey himself—honestly try to determine where he can fit in best in the proposed program! *And his wife!*
6. Let him survey all possible outside sources which can helpfully be brought in to reinforce the program adopted.

A ROUGH ANALYSIS OF A CHURCH SITUATION

[Designed for a non-technical practical analysis by a pastor of his church situation. Adapted from notes of lectures by A. W. Beaven and Ozora Davis. May also be put in the hands of a local church commission making a survey. Create charts and graphs to make your findings clear and vivid.]

1. What is its worship program?
   Is it really worship? Where does it fall short? Why?
2. Its teaching program?
   Is it real and effective? Is it Christian? Is it intelligent? Does it help the church or compete with it? Does it meet community needs? Does it reach both adults and children?
3. Its evangelistic program?
   Has the church any evangelistic mood? If one method is outworn or repudiated, what other method? Is the church really propagating the Christian religion?
4. Its community relationships?
   Does it do anything for the community? Is it an isolated club or an instrument for service? Is it of any use during the week? A map of the parish, locating all other churches and social agencies, would help here.
5. What is its Kingdom vision?
   Has it information and vital relations to Christian work abroad or at home outside its parish? Has it an aggressive message as to war, race relations, social justice, civic welfare?
6. What of its denominational co-operation?

Is it a free-lance church or does it co-operate? How?

7. What about its equipment?
   Has it the kind of tools needed to work with? If not, why not? Laziness? Lack of vision? Lack of money? Is it well located for its task?
8. What about its finances?
   What stewardship ideas and methods? What about its credit and business standing? Are the community resources being fully cultivated? Debt? Plans for its payment?
9. The tone of its spiritual life?
   Is it a secularized church? What are its spiritual ideals? How expressed?
10. What of its social life?
    Is it an instrument of fellowship? Or is it cold?
11. What are its special problems?
    Ebb tide of population? Change of racial makeup? Economic changes? Extreme poverty? Extreme wealth and frivolity? Isolation? Competition of other institutions? Overchurched community? Past record of quarrels or scandals? Is it a "one-man church"? Other problems not listed?
12. What should be its future policy?
    Broad outlines of its best strategy for future development and service (1) for one year, (2) for five years.

MINISTERS' WEEK

The Sixth Annual Ministers' Week at the Chicago Theological Seminary drew an attendance of 213, of whom 120 were Congregationalists, 32 were Presbyterians, and the rest were scattered among 14 different denominations. Eighty-six came from the state of Illinois, 31 from Michigan, 24 from Wisconsin, 14 from Iowa, and the rest scattered all the way from Montana to Massachusetts. The Alden-Tuthill lecturer this year was Professor H. Richard Niebuhr of Yale, who gave a historical review of "The Kingdom of God in America," starting with the early Puritans' idea of the sovereignty of God and tracing the development of the various conceptions of an ideal social order which varied from millenarianism on one side to the modern social gospel on the other. The ministers were very earnest in support of and attendance at the nine short courses offered by members of the Seminary faculty. The Missions Round Table in charge of Dr. H. V. White proved very popular, as did the Preaching Mission Round Table led by Rev. W. P. Johnston. At the farewell luncheon held at International House on Friday, President Potter of the American Board, Professor Bradley of Andover-Newton, several state superintendents, and missionaries of the American Board were guests of honor. The general impression is that this Ministers' Week was one of earnest study and that its personnel was made up of a very substantial and able group of ministers, whose seriousness and determination of purpose revealed the presence of strong leadership among our churches in the Middle West.

EXCITEMENT IN BOMBAY

By ARTHUR E. HOLT

[*Extracts from Dr. Holt's diary. He is spending his sabbatical year teaching in the Sir Dorabji Tata School of Social Service. He will be glad to hear from his friends. His address until June is % Nagpada Neighborhood House, Byculla, Bombay, India.*]

MOST of the big excitement when we arrived in Bombay was centering in the communal riots and most of the communal riots center right about where we live. The temple which a Hindu built too close to a Moslem mosque is a few blocks from here. It isn't easy to make clear to a westerner what a communal riot is like. Of course, it is a large-scale street fight with bricks and pop bottles and jackknives for weapons, but it isn't exactly a theological controversy. If, over on that Africo-Hibernian frontier just east of the Stock Yards in Chicago, an Irishman threw a brick through the window of a Negro Baptist church because somebody said that St. Augustine was a greater man than St. Patrick, or because some Negroes had cut some Irishmen out of their jobs at the Stock Yards, or because some Negroes got noisy in their church services, or because some real estate man wanted to keep the Negroes in their place, or because somebody said that the Negroes were stealing Irish babies to make Baptists out of them, what would happen afterward would be a Chicago version of a Moslem-Hindu communal riot, and—come to think about it—we had one big one and have come so near to having others that it wouldn't look well for any of us to get "snooty."

During the riots the Hindu street sweepers were afraid to clean the streets, so Cliff Manshardt took the students from his School for Social Work and cleaned the streets of Kommatipura, which is about two blocks from the Neighborhood House and, to be more specific, is the biggest restricted red-light district in the Orient. It made the headlines all over India.

* * *

Up the street in another direction is a Jewish synagogue with a fairly large compound. There are at the present moment two hundred Jews encamped there. They have just been thrown out of Persia and are trying to get to Palestine. In the meantime the Jews around here are feeding them and are trying to raise enough money to pass them on by boat to Palestine. Persia has a nationalist movement on and is trying to "purge." Why can't some dictator think of something new!

* * *

Soon after I arrived I visited the famine districts up beyond Ahmednegar in connection with the General Council of the Marathi Mission. We met thousands of cattle being driven down to parts of the country where there was feed. You could buy a big sacred bull for ten cents. The government was establishing famine relief camps. Rode around with Bob Fairbanks; came to one camp where about two hundred and fifty men had gone on strike against the government because the local grain merchants had jumped the price of grain. Watched Bob talk them out of the strike and into organizing an attempt to get the government to establish a grain depot to peg the price of grain.

* * *

The next big event was the Bombay boxing finals, which differ from what hap-

pens in our stadium largely in the number of people who attend. Being a recent representative of the American Board of Commissioners for Foreign Missions, I was given a ringside seat right back of the governor and two chief justices. Rev. Dr. Clifford Manshardt, B.A., Ph.D., B.D., D.D., had his name printed on the front page as one of the judges, but since the American Board had ten men entering the ring he felt that as the chief representative of the A.B.C.F.M. he ought not to act as judge, so he sat beside me at the ringside. Outside of the American Board representative and the representatives of a few Parsis and Hindu clubs, most of the contestants were from the various military cantonments about here. They were beef-fed and trained to fight. Cliff had collected his American Board entries from the cotton mills, and those who had any work at all never got over twenty-five cents a day. Out of that they had to pay room rent, buy clothes and enough curry and rice to go up against the queen's own Scotch oatmeal and beef-feds. When one of Cliff's men, who is domiciled over here in the Salvation Army flophouse, made the "stars come out and the birdies sing" for a soldier who looked twice his size, I nearly passed out. It was like a little black spider fighting a yellow jacket, but, ye gods and missionary women, how he did go to it! Our whole neighborhood washed their dhotis and turbans the next day from sheer pride. To take these boys from the slums of Bombay and give them their day in court with the governor and all the big wigs looking on ought to win the approval of the Modern Missions Movement. Hats off to Ruth Seabury and Mabel Emmerson!

* * *

I have been garlanded by the "sweepers of Bombay." I am not strong for garlands. But this was different. The municipal sweepers are the Meghval outcaste group who clean the streets, the latrines, and the toilets of Bombay. They are the sure-enough "servants in the Municipal House of Bombay." They are the caste below the castes. The social distance between Bombay Brahmins and the Meghvals couldn't be measured by a Bogardus scale. One of the faculty here in this School of Social Work has deliberately lived with and taught night school for these sweepers and has just written a two-volume account of their life and customs as a Doctor's thesis for the University of Bombay. I got him to take me with him last Saturday night to his schools, through the one-room apartments where from six to ten people live; and then to cap it there was a meeting of the *panchayat*, where we met the ruling elders of the outcaste groups and discussed their problems in Bombay. Strange to say, what impressed me was the neatness of the one-room "chawls" and the honest sense and ambition of these people who every day in the year for twenty-five cents a day cart away the filth of Bombay. Of all the garlands I ever expect to receive I never expect to be so moved as by the one they gave me at the end of the meeting.

GOD AND THE CROSS IN HUMAN EXPERIENCE

By ANTON T. BOISEN

[With the permission of the publishers—Willett, Clark & Co. of Chicago—we publish this extract from Mr. Boisen's remarkably significant new book, "The Exploration of the Inner World." Mr. Boisen is lecturer and research associate in the psychology of religion at the Seminary and chaplain of the state hospital at Elgin.—THE EDITOR.]

MY MIND goes back to the beginning of my journey into the lower regions. Once more I am standing on the threshold of the limitless unknown, face to face with death and life. It is not merely my personal fate that is at stake. I see unfolding before me the great drama of the ages. Amid all the interplay of forces and against the dark background of the selfish and the cruel and the lustful, I see continually manifesting itself a great and loving Spirit, at work in the homely aspirations and loyalties of ordinary folk as well as in the heroic endeavors of prophet and leader. Step by step, through infinite toil and sacrifice and hard-won victory, mankind has been going forward to new and higher levels and a richer and more complex life. But now everything is in the balance and God himself is in peril. Our Christian civilization is in jeopardy and the world is likely to lapse back into barbarism with the cruel, the selfish and lustful forces in full control. Once more there comes over me the realization of how little this life of mine counts except as I am able in some small measure to contribute to this plan of the ages. Once more I am concerned less about myself than about those without whom life is valueless to me. All this I see not as a mere intellectual proposition. I feel it as a grim and awful reality. It is brought back to me with particular vividness in the Statement of Belief which marks the transition to the definitely abnormal condition. This Statement of Belief may serve to suggest the central thesis to which we have been led by this inquiry. It also sounds the note with which I would bring this book to a close. I therefore quote it in part:

A STATEMENT OF BELIEF

I believe in the Love which came to my rescue on that Easter morning long years ago, the Love that has pitied my weakness and borne with my failures and forgiven my sins, which has lighted the way through the dark nights of despair and has guided me through the awful wilderness of the insane where the going is difficult and very dangerous. I believe that this Love is one with the God who through all ages and among all races has sought to make himself known to the children of men.

I believe that this God was once perfectly revealed in the life and character and teachings of Jesus of Nazareth. His patience with our shortcomings, his compassion upon our infirmities, his unfaltering faith in men, even in his enemies, and his method of dealing with them, not through force but through the power of love, culminating in his death upon the cross, where he died, the just for the unjust, the perfect for the imperfect, the strong for the weak.

[At this point the abnormal condition began.]

And this process has been going on for nineteen centuries. The strong have been giving themselves for the weak and the perfect for the imperfect. Thus a crossing process has resulted. The divine has in consequence been coming into the world disguised in ugliness, crippled by disease, shackled by sin, and impotent with weakness.

I believe that the weak and the imperfect should no longer accept this sacrifice, but that they should be willing now to give their lives, the imperfect for the perfect, the weak for the strong, that the divine may be freed from its prison-house of deformity and may be able to come into the world in beauty and power and not in disguise. Then may the reign of

love replace that of brute force and ruthless competition, where survival goes to the strong and to the merciless. And even as the divine has pitied our weakness and loved us in our imperfections, the weak and the imperfect should take pity on his suffering and impotence.

It will be noted that the first part, while written under strong emotion, follows more or less conventional lines. It came as the result of considerable reflection and had been worked over several times. At the point where the definitely abnormal condition begins, there came a sudden invasion of something quite foreign to all my previous thinking and reading. It came surging in as from an outside source and I wrote down what came to me just as rapidly as I could write, feeling myself merely a passive instrument. Ideas followed each other in rapid succession, ideas that were strange and terrifying and utterly unheard of. These ideas carried conviction with them. They had to do with that which was beyond the range of normal vision and they shattered completely the foundations of my accepted system of beliefs.

The nature of that experience of mine has, I think, been somewhat clarified through this inquiry. It has been shown that it does not stand alone but belongs to a group of experiences which are characterized by the same general constellaton of ideas. It has been shown that these experiences are essentially purposive. They are attempts to solve difficult personal problems and tend either to make or break. Among the hospital cases we have found a large proportion of the acutely disturbed who went to the back wards as hopeless wrecks. We have found others, not a few, who emerged from these experiences freed from malignant sets and attitudes and with their problems largely solved. We have found that these acute disturbances which can be observed in any mental hospital bear a striking resemblance to certain types of religious experience. This experience of mine, mental disorder of the most profound and unmistakable variety, was yet for me religious experience in that it brought with it a correct solution of a very difficult personal problem, the solution which is embodied in this Statement of Belief. It was a solution which came automatically through the spontaneous resolution of the subconscious elements that were present, just as previously all my major decisions had been made automatically, although without any such profound upheaval.

Our inquiry has shown furthermore that back of the more constructive solutions resulting from these acute upheavals is a common basic experience. In my own case the basis of the solution lay in the giving up of a hope on which I had staked everything, so that to give it up was for me as the giving up of life itself. So far as I have been able to determine, some renunciation equivalent to the experience of death is characteristic of other acute upheavals. Such experiences may then be looked upon as attempts, sometimes more and sometimes less successful, to eliminate that which is blocking development and preventing the achievement of some higher level of adjustment. They would thus be attempts to carry through the principle enunciated by Jesus of losing one's life in order to find it, of giving up some lesser good or some conflicting desire in order to make possible an integration on the basis of loyalties and values which are regarded as supreme. It is apparently for this reason that nearly always in such experiences there is the sense of being identified with some great superpersonal Being. Those who pass through such experiences may and usually do feel their own infinite littleness. At the same time they also feel themselves one with God or with Christ or with whatever other symbol of the collective they may have chosen. And stand-

ing on the threshold of the mysterious and limitless unknown, face to face with the stern realities of death and life, they become profoundly concerned over the fate of the group or race.

Such ideas are to be found in case after case not only among our hospital patients but in some who are accounted among the great religious geniuses of all time. We have thus been led to the conclusion that the distinction between the eruptive solutions of inner conflicts such as we see in George Fox and Saul of Tarsus on the one hand, and those which we find in such large numbers on our hospital wards, is to be drawn solely in terms of the results achieved. Such results are, moreover, largely predetermined by the character elements which the individual brings to the crisis experience. Regardless of outcome, we have found marked religious concern characteristic of acute disturbance and involving a sense of union with the Greater-than-self which places such experiences definitely in the mystical group. There is thus a definite relationship between the mystical and the pathological which is to be explained by the fact brought out in this study that religious concern is invariably associated with the attempt to grapple with the vital issues of life. And wherever the conflict is keenest, there we are likely to find both religious and pathological manifestations.

In accordance with scientific procedure, which I have throughout sought to follow, I have been trying to discover relationships within experiences which any qualified investigator may observe and to make no claims beyond those which he should be able to verify and accept. Conclusions that cannot be verified by others I have tried to avoid and I have sought to use terms which would be intelligible and acceptable to workers who had not, like myself, visited the wilderness of the lost and who could not therefore share the beliefs based particularly upon that experience. I have thus, as a rule, avoided the word "God." I have referred instead to the "Greater-than-self," to "that which is supreme in our hierarchy of loyalties," to the "symbol of the collective" or to "the composite impress of those we count most worthy of love and honor." Such terms are neutral. They point to social facts which no competent and fair-minded man can deny and they suggest certain significant relationships. But I should not be telling all the truth if in bringing this report to a close I did not recognize the inadequacy of that which is objective and verifiable and if I did not bear witness to the conviction based upon an experience which cannot be repeated under controlled conditions, a conviction which no consideration of the facts permits me to escape, that back of this solution of my problem there was something more than just myself, something not just blindly purposive but a guiding Intelligence. There is always a tendency for the vivid sense of reality to pass as these experiences recede into the distance. The real danger is, I think, that of forgetting and of failing to heed the vision that comes to us at those times when we stand face to face with the ultimate realities of our lives. It would be indeed a tragedy in my own case if the idea of God did not remain for me something very much more than just a symbol.

I feel it in order also to add that my concern over the world situation has not passed with the solution of my own personal problem. I still feel that the fair civilization which owes so much to the life and teaching of Jesus of Nazareth is standing today in greatest peril. After a century of unparalleled development during which the human race found itself with undreamed-of power in its hands, a century during which hope ran high for the coming of a new and better social

order, the forces of evil seem in the ascendant and the tools and the resources which ought to be used for the advancement of human welfare are potentially instruments of destruction. We are living in a sick and suffering world and the terror and agony of those dark days in the lower regions are still present in the black and threatening clouds which lower above us. The god of war and hatred, of suspicion, and greed, seems likely once again, in the name of the lesser loyalties, to conscript the lives of men and to use up their latent heroism for mutual destruction.

Against this dark background the guiding Intelligence whose hand I see in the solution of my personal problem remains for me one with the universal Love at the heart of all humanity who through all ages and among all races has sought to make himself known to the children of men. I still see that Love most perfectly revealed in the life and character of Jesus of Nazareth, especially in his death upon the cross. That death upon the cross represents to me the Love which is ready to give itself to the uttermost for the imperfect and the erring, a Love that respects the integrity of each individual and refuses to coerce or to require obedience to the end that all may be bound together not through fear and through force but by the free response of love.

And standing once again in retrospect upon the threshold of that inner world of the ultimately real there comes once more the summons to learn the lesson of the cross. That summons calls upon us to abandon all those subterfuges which for so many centuries have permitted frail humanity to evade its clear meaning. Instead of the historic doctrine of the vicarious atonement, it calls upon us to see in the death of Jesus the way of life. It bids us see in it a challenge to that complete commitment to the God in whom he believed and to the cause which he represents. Such commitment is the one true response to the love represented in Jesus and in those who have shared his spirit. It is also the one way to personal and social salvation. Thus only can we escape from the tyranny of the standardized and from the domain of fear and of force into the glorious liberty which the Apostle Paul proclaimed, the liberty of those who, no matter how weak and imperfect, have entered into the universal fellowship which is engaged in the age-old struggle for the redemption of the world and have found thus peace and joy even in the midst of conflict.

THREE WAYS TO PRAY

By A. C. McGiffert, Jr.

I

A HUNDRED years ago a theological student, Ralph Waldo Emerson, was casting about for a subject for his first sermon. While recuperating from an illness he worked on his uncle's farm with some of the hired help who were Methodists. One of them, whom he described as ignorant and rude but having some deep thoughts, said to the young student that men are always praying and that all their prayers are answered. "I meditated much on this saying," Emerson records in his journal, "and wrote my first sermon therefrom, of which the divisions are: (1) Men are always praying; (2) All their prayers are granted; (3) Beware then what you ask." For his text he chose I Thess. 5, 17: "Pray without ceasing." At about the same time he tried his hand at putting the sentiment into verse:

> And though thy knees were never bent,
> To heaven thy daily prayers are sent;
> And whether formed for good or ill,
> Are registered and answered still.

The Apochrypha of the Old Testament contains a sentence which anticipates Emerson's view of prayer: "In the handiwork of their craft is their prayer." That is to say, we are ceaslessly at prayer in so far as we are ceaselessly at work. Prayer, in a current phrase, is dominant desire. Since we are always wanting something and working for it, we are always praying. Prayer is not what we say but the set of our lives, our actions, our ambitions. It is as though God took toward the man who prays the attitude: "What you do sounds so loud I can't hear what you pray."

Undoubtedly Emerson and Ben Sirach are justified in pointing out how gloriously and sometimes tragically true it is that we get what we want. Our work discloses our character. Our true self shows up there as nowhere else. But if praying be the equivalent of working, it becomes superfluous to counsel prayer without cessation. If praying is working or living or desiring, then we just cannot help praying and prayer is nothing distinctive.

So we must look farther for the meaning of Paul's injunction. Jesus, it is reported, occasionally spent whole nights in prayer. Luther prayed three hours a day; Ignatius Loyola, seven hours a day. Perhaps this is what Paul had in mind when he counseled his Thessalonian friends to pray without ceasing. Exaggeration is a common device to secure emphasis. What Paul meant was: Pray for long periods at a stretch. I suppose all of us have occasionally prayed at great length as we have fumbled with some crisis of grief or decision, canvassing the possibilities, searching the meanings in the light of and for the sake of the highest and dearest we knew. This is a profound account of prayer. But is this all that is meant?

Among my friends I have numbered a hard-working and productive scholar who, in one of his rare moments of intimate self-revelation, expounded Paul's passage thus:

> Let me speak of my experience of constant prayer. I pray constantly, asking God for anything and everything, telling him all my desires and ideals and plans. The consequence of such praying is that I do not observe special seasons of praying any more than of breathing or loving.

People vary in their capacity to carry on a double life like this. The story is told —and I can vouch for it—of a poet who, while attending an afternoon tea party where she gaily and attentively chatted with the guests, used another part of her

mind to compose a poem on a wholly unrelated theme. It was a good poem too. Most of us out of our own experience can report examples of this kind of double thinking. Some of it may be going on right at this moment. The reader of these words (and the writer for that matter) may be able afterward to recall the outline of the article and yet also have been doing some planning, some reminiscing, some deciding, some longing on his own hook. Carried too far, this trick of running the mind on two parallel tracks may become pathological; for instance, as in some of Gertrude Stein's literary experiments and in some of the patients in a mental hospital. But as a controlled practice it is quite normal. And it enables us to come closest to the meaning of "Pray without ceasing." While we act, rest, eat, converse, a part of our mind keeps alive and attentive to the thought of our ultimate responsibility, the goals we seek, the sources of strength on which we may draw when the soul is troubled, the judge to whom we submit our life—God, in short. Without ceasing to carry on our living we can pray without ceasing.

II

To point to another way of praying is not to accuse Paul, the "great virtuoso of prayer," of narrowness. He also recognized, in addition to such ceaseless praying, another kind of intermittent prayer. We stop earning or being useful or doing something. We just fling our thoughts and aspirations, our adorations and our fears, in direct address to the one who is Lord of heaven and earth and also the God and Father of the human heart. How, then, shall we pray in these periods of alternation when we attempt to realize God at whatever level of his being we are able to?

For one thing, we can call God names. That sounds, on first hearing, quite irreligious and far removed from the mood of prayer. It suggests abuse or criticism, as though the only names we ever called were bad names. It reminds us of the hostess who was making the final arrangements for her elaborate reception. "Bridget," she said to her old servant, "for the first thirty minutes after eight o'clock I want you to stand at the drawing-room door and call the guests' names as they arrive." Bridget's face lit up. "Very well, ma'am," she said. "I've been wanting to do that to some of your friends for years."

How, then, can calling names have a place in prayer? Can we call God names? We can and we should. Usually I think people do not call God bad names. When they think ill of God they do not call him any name at all. They just neglect him, they turn away, they forget him.

There are many occasions for calling God names. Take the person who thinks that God has no care for him. What shall he do? Tell his friends that there is nothing in religion any more; keep his discovery locked up as an awful secret in his own mind? Or refer the matter directly to God and tell him what he thinks of him? I hold that he should pray, "O you uncaring, careless God!" Jesus felt that way once—lonely, betrayed, and nobody seemed to care. He took the experience up at once with God, "Why hast thou forsaken me?" We can only guess—or perhaps it is better to say we can hardly guess—what that prayer meant. But when we recall his "It is finished," we dimly see that his appeal to God against God helped him renew his strength, recapture his sense of the cause he served, and rest once more upon the divine solicitude.

Or suppose you hate God. Suppose God is Enemy No. 1 for you because of your suffering or bereavement or frustration. "I am glad I do not believe in God," someone said to me once, "or I should hate him." I knew the tragedy in her life which

found vent in those words. But I wished for her that before she disbelieved she could have gone out under the open sky and shaken her fist at the pitiless stars and prayed, "My God, I hate you!"

We call names that are bad, but we also call names that are good. There are people who object to this kind of praying. To load prayers with titles of honor is meaningless. Maybe it is, sometimes. But I think that often prayer is just an attempt to find the right name for God, to tell him what he means to us. It need not follow, because we call him good names, that our praying is empty words. Take, for analogy, a married person. If his love amounts to anything, he is still trying to find just the right word to express to his wife what she means to him. He fails every time. He can never hit upon the right name. "Dear heart," he says, or "beloved" or "birdie" or "*petit chou.*" Although he is never wholly satisfied, his attempt is not superfluous. His failure is success as he knows and she knows. The ancient Hebrews, according to some scholars, never wrote the name of God, but used some special symbol instead. Perhaps this reticence was derived from their great reverence. Or was it because they never could find just the right word, the last word, the best name for God, and so they always kept the opportunity open, continued to look for new meanings and new definitions? Prayer is calling God names.

III

Calling God names is not quite the same thing as calling on God in the name of Jesus. Christian people are accustomed to conclude their prayers with such a phrase as "in Jesus' name" or "for Christ's sake." The apostle Paul is largely responsible for the practice. For many Christians this use of the name Jesus has become a habit. They often seem to tack the phrase on at the end of their prayer, as a kind of afterthought (or no thought at all), as though somehow the use of the name of Jesus would give an added power to their prayer or render more Christian a prayer in which selfishness or hate or smugness predominates.

This use of the name of Jesus smacks of magic. We all catch ourselves practicing magic at times, or wishing that we could. You remember the tale of Ali Baba and the forty thieves in the *Arabian Nights;* how the words "Open sesame" were a magic to unlock the door of the cave of treasures? Easy, if you know the word! So many pray as though the magic word "Jesus" would open the door of God's heart or force him to do our bidding; as though because he heard that word God would do what he would not do if he failed to hear it.

On other occasions the name of Jesus degenerates into mere conventionality. Who has not heard prayers addressed to Christ conclude, quite inappropriately, "for Christ's sake"? From such thoughtless or magical usage the great name of Jesus needs to be rescued. Here is a simple device. Begin your prayer with "In his name." Instead of finishing off with it, open up with it. Do not wait to think about Jesus until the prayer is done. Think about him at the start. What will come of this procedure? This: We shall try to put into our praying the spirit Jesus brought to his praying. Seeking at the commencement of our prayer to make his presence vivid, we shall more nearly succeed in approximating for ourselves the same mind which was also in him.

GOOD MUSIC MAY NOT BE APPROPRIATE

By Cecil Michener Smith

[*Mr. Smith is Assistant Professor of Music and Director of the Bond Chapel Choir.*]

DURING the last decade a widespread enthusiasm for liturgic forms of worship has taken hold of many ministers and congregations whose entire past history has been one of "free worship." Very few churches, indeed, have been wholly devoid of eagerness to beautify their processes of public worship. In many cases these churches have had little to start with, either of tradition or of native taste. With painstaking sincerity new orders of service have been pieced together from the *Book of Common Prayer*, the prayers of Walter Rauschenbusch, and modernized paraphrases of older matter whose content is held to be outworn.

These scissors-and-paste liturgies are the experimental forerunners of some future liturgy of which we all dream, which shall give cogent artistic utterance to the faith of liberalism. No single one has yet achieved the integrity which gives permanence to the old, established liturgies. Each one, however, represents the effort of a liberal minister to pull himself and his congregation up by the artistic bootstraps.

This attempt at liturgic self-improvement has important bearing on the music of the church. If the literary expressions of the past generation must be discarded, is not the music of the past generation equally poorly adapted to modern attitudes? Evidently it is, for we seem to be in the initial stages of a broad reform of the present standards in church music.

Primarily this reform is concerned with musical taste, and was originated by musical educators who saw that the American churches were at last ready to think a little bit about music. The chief aim of musical educators naturally has been to stop churches from using bad music and to persuade them to use good music at all times. Gradually the music of Palestrina, Bach, and Tschesnokoff is replacing the works of Joseph Barnby, Harry Rowe Shelley, and Caleb Simper. Gradually choirs are acquiring the musical perception they need in order to sing intelligently the works of established composers. Much more gradually congregations are learning that it is out of order for them to desire to hear any more of the easygoing music on which they were brought up. While few, if any, churches can lay claim to the purest classicism of musical taste, at least more churches are beginning to like more good music than they have for two hundred years.

But there is a fly in the ointment. This reform is predicated on the assumption that good music in church is an end in itself. The falseness of this assumption is self-evident. Good music in church is just as bad as bad music if it is not *appropriate music*. Is a mystical sixteenth-century motet actually appropriate in a Congregational church which cannot boast one bona fide mystic in its entire membership? Is a Russian cherubim song a functional part of a worship service when not three worshipers can distinguish the cherubim from the seraphim, or can work up any interest in trying to do so? Does the Bach chorale, "O Man, Bewail Thy Fearful Sin," mean anything to Congregationalists, who are notoriously free from all sense of sin?

No, good music which is inappropriate is perfectly useless in church. Liberal

churches, therefore, ought to confine themselves to music which associates itself convincingly with liberal doctrine and feeling. Unfortunately there is very little contemporary music of this sort which is worth the paper it is printed on.

The reason for the apathy of contemporary composers of first rank to the needs of the liberal church is not hard to find. They do not understand the position of the liberal church, and prefer to compose music for traditional faiths which set forth their attitudes uncompromisingly and without ambiguity. All the great religious art of the past has been summoned forth by a church whose beliefs were crystallized. In other words, the church must state its issues before the arts can glorify them.

When the liberal church thinks its way out of its present confusion it can hope to stimulate prominent artists to fruitful productivity—and not until then. In the meantime, while it sets its spiritual house in order, it must be content to mark time artistically, borrowing discreetly music and liturgy which it has no right to appropriate permanently for its final use.

STUDENT ACTIVITIES

By CHARLES M. BROWN, C.T.S., 1937

DEAR ALUMNUS:

On your recent visit you shared with us some reminiscences of your days at our Seminary when it was on Chicago's West Side. May I give you now a picture of our student life today?

FIELD WORK

Upon our arrival at the beginning of the first year one of our main concerns is a means of livelihood. How differently is this problem met today than in your days when Seminary students fended for themselves, "free-lance" style, to secure part-time positions in the churches of the Chicago area with little more to help them than a letter of recommendation from the president. Today a full-time field-work director supervises and counsels those students employed in churches and social agencies. This quarter eighty students are engaged in field work. How are these eighty employed?

Thirty-three are employed in city churches. Their major responsibilities are in religious education and supervision of young people's activities. Fifteen others serve as pastors in rural and suburban churches. Eight earn a part or all of their living in settlement-house work. Three find remuneration and valuable experience in the Chicago Area Project. This is a project in research and survey in city areas of high juvenile delinquency rates. Three students are doing part-time work with the Institute for Juvenile Research. The remaining eighteen are busy at miscellaneous tasks. Some of these are on special research projects, others direct church dramas, and still others work in the Seminary library.

Let me give you a few pictures of typical field work. Two first-year students are directing a unique religious education project in the United Church of Hyde Park. The young people's church school has been modeled after an ideal Christian society. It is an effort in "living curriculum" rather than subject-centered curriculum.

A third-year student, assistant pastor at the Jefferson Park Church in northwest Chicago, spends Saturday making family contacts. On Sunday he instructs a high-school class, assists in the morning worship service, and sponsors the devotional, discussion, and social activities of a senior high and college age group. He frequently delivers the Sunday-morning sermon.

A young lady in the first-year class who speaks Spanish is working with a state commission on Americanization and naturalization among Mexicans in the neighborhood of Hull-House.

A second-year negro student is supervisor of fifteen W.P.A. and N.Y.A. workers at the Lincoln Memorial Church, one of the liberal negro churches on the South Side.

Another first-year student puts in part time supervising group activities at a neighborhood house in an Italian slum community west of the Loop. Under his direction members of a boy's club have covered the bleak walls of their basement recreation room with original mural paintings. Another group has excavated one end of the basement and laid a cement floor to make room for more group activities. A recent project was the transformation of an old sewing machine into a pottery wheel. This student teaches a church-school class and conducts the Sunday-afternoon vesper service.

These are only fleeting glimpses of the far-flung work done by eighty Seminary students in Chicago and its outlying vicinity. The jobs are not only a necessary means of livelihood; they serve students as invaluable experience in living with a great variety of classes, races, and nationalities. Field work gives them a chance to equip themselves for professional work in both the church and secular-service institutions.

CO-OPERATIVES

But let's come back to our community within the Seminary walls. Of the five student co-operatives on the University campus, three were organized within the Seminary.

A year ago last October, because of economic necessity, we organized the Kimbark co-operative dining-room. It was located on the first floor of the new dormitory for married students. This year there are eighty members saving from 20 to 50 per cent on their food bill. This economy is possible because members have divided the work among themselves, excepting the work of the cook-dietitian and her assistant. Students peel potatoes, set tables, serve food, and wash dishes. Each one works half an hour a day at one of the many jobs. Besides a financial saving, the co-operative provides to students an opportunity for fellowship at mealtime and during work, not only among themselves, but with students from the Divinity School, the Disciples House, and from the University at large. Woodlawn House, one of the women's dormitories, began this fall to operate its dining-room on the co-operative plan. Another organization known as "Student Co-operative Services" sells books, classroom materials, and pamphlets, and operates an economy laundry and dry-cleaning service.

These co-operative organizations are more than economy measures and mediums for fellowship. The co-operative way of living, its philosophy, its social and economic implications, and its problems get a thorough going-over at the luncheon discussion table every week. We feel that as ministers-in-the-making we do well to understand co-operation and its relation to the Christian message. Our three organizations help us in this understanding and give us excellent experience in co-operative living.

SOCIAL ACTIVITIES

Studies, field work, and co-operative activity alone do not make for a balanced life. Social activities are one of the great joys of our fellowship. The opening of the co-operative dining-room made possible the fellowship supper each Thursday night. On this evening the entire Seminary family—students, faculty members, and friends—gather at Kimbark House for an hour and a half of fun and inspiration. Usually the mood of the evening is a light and jolly one. The great capacity of our professors for humor has been happily revealed in the spontaneous "give-and-take" of Thursday evening. Frequently a visiting religious leader or an expert in another field has brought us new insights, and the reverberations of the discussions following such addresses have lasted for weeks.

Once a month the student body enjoys an evening of games, music, impromptu drama, and folk and social dancing in the commons-room. We also must learn to supervise recreation. Now and then, on the spur of the moment, students especially interested in recreation as an activity and technique in young people's work convene to swap songs, folk dances, and games. These evenings have served a two-fold objective—relaxation and diversion for ourselves and the mutual enrichment of our individual repertories of recreational materials.

ATHLETICS

Seminary students enjoy the privileges of the University intramural athletic program. Touch football, basketball, handball, tennis, ping-pong, swimming, and track have been our major interests this year. Two silver trophies adorn the mantlepiece in the commons-room. One is the championship cup in intramural tennis competition won by a Senior last spring. The other is a runner-up award in the intramural ping-pong tournament also won by a Senior last spring. Although we are proud of them, we are not particularly interested in bagging trophies. Physical fitness and a chance to make friendships with other University students are the primary purposes of our participation in athletic activities.

DEVOTIONAL LIFE

As religious leaders we are here to do far more than to train ourselves professionally. We seek to find the spiritual strength and maturity which alone can give our professional training any real meaning. Undergirding the routine of our days in classes, in the library, at the "Co-op," in the dormitories, in the field are the quiet moments which help us to deepen our sense of purpose and to heighten our perspective. Fifteen-minute matin services are led by students in the little Hilton Chapel before the eight-o'clock class. Here we may pause on the threshold of our day that its hours may be filled with more than a meaningless sequence of activity. Following tea late Wednesday afternoon, a vesper service is held in Hilton Chapel for those who desire a period of meditation at the close of day. Now and then small informal groups assemble for a discussion and devotional period.

"KAFFEEKLATCH"

Year before last, under the influence of the stimulating thought and magnetic personality of Dr. Laurens Seeley, guest professor, "Kaffeeklatch" had its beginning. Since then it has become one of the high lights of our intellectual life. After a round or two of cocoa and cookies at ten o'clock each Tuesday evening in the commons-room, we settle down before a friendly fire. Under the guidance of a chairman we launch forth into discussion.

We talk informally and frankly about the common problems, intellectual and practical, which so beset young theologues in a liberal seminary. What are we, as ministers, going to do in case of war? What comprises the theology of a vital ministry today? What is "salvation"? What has the church to do with the labor question? These are only a few of the lively issues we consider with the aid of frequent faculty perspective, and occasionally a visiting speaker. Many are the new avenues of thought which have come to us in these moments of discussion.

This fall the ladies of the Seminary, because they are barred by tradition from "Kaffeeklatch," have organized the Kibitzers' Club. The other night, however, the tradition, "men only" was temporarily forgotten to make possible a united front on "Peace Action."

THE SEMINARY PLAYERS

A group of students interested in dramatic art presented in November a one-act play, *Paul*, written by a Senior, over a radio hook-up. During this quarter the Seminary players are presenting a one-act play, *The Great Choice*, by Fred Eastman, at a number of churches in the University neighborhood. This will be followed by Alice Brown's *Joint Owners in Spain*, Louis Wilson's *Prize Money*, and J. M. S. Tompkins' *Deathless World*.

I hope this brief description will give you a more adequate picture of our life and activities in the Seminary than you could visualize after a short tour through the building. It is far more than a building. Although I am a Senior eagerly looking forward to full-time service in the ministry, I regret to leave this fellowship. It has been far more than the thrill of the classroom and, in the great sociological laboratory of Chicagoland, far more than the fascination of studying and living with persons of far different backgrounds than my own. It has been the unmeasurable quality of friendship which finds its roots in the sharing of a common cause—friendships not only widely scattered but also deeply cultivated in the mixed soils of high social idealism and grim reality. These three years of busy activity and quest have meant this to me.

So, although our Seminary may have changed much since its days on the West Side, is it not increasingly a Christian enterprise, scholarly, professional, and spiritual?

Pay us a longer visit some day. You are always welcome at the Seminary.

Sincerely,

Charles M. Brown

A BEST SELLER

Dr. Arthur E. Morgan's Alden-Tuthill Lectures of 1936, published under the title, "The Long Road," in a twenty-five-cent edition of the National Home Library Association, have sold more than 75,000 copies. A new edition of 100,000 more is announced.

ALUMNI NOTES

Compiled by Benjamin W. Robinson

1936. *Paul Bloomquist*, now in his fifth year as pastor of the Faith Methodist Church of Chicago, has also become associate editor of the *Messenger*, an American-Swedish journal published by the Methodist Book Concern. It circulates bi-weekly among the Swedish Methodists of America. Mr. and Mrs. Bloomquist last spring became the parents of a daughter who weighed only three pounds at birth, but has since become a robust youngster quite normal in weight and appetite, and supernormal—according to the parents—in intellect.

1936. *Edward Ouellette* is in London getting some very interesting impressions. He finds that English preaching is centered very largely on the Bible. Rather than making social pronouncements and "decorating the sermon with a text," sermons begin with the great truth and make it clear. The rest seems to follow clearly and forcibly.

1936. *Philip M. Widenhouse* was ordained on October 14, 1936, and installed as pastor of the Thomas Memorial Congregational Church in Chicago.

1936. *W. Edgar Gregory* was ordained at Jefferson Park Church on January 29. He is one of the assistant editors of *Advance*.

1936. *Shirley Greene*. Rev. Clarence S. Bennett having resigned as director of Merom, the Board of Trustees at their meeting on January 18 elected Shirley Greene as director. Mr. Greene will begin service on March 1. This opens up to him a unique opportunity in Christian leadership among our rural churches.

1936. *Marguerite Jackman*, the first student of the Seminary to receive the Seminary's certificate for the two-year course in religion and the arts, is now assistant pastor and young people's worker of the Central Christian Church of Youngstown, Ohio.

1935. *Willard Spence*, Vernal, Utah, is serving two missionary churches. He is the only Protestant minister in northeastern Utah. He paid us a visit at the Seminary in January and told us something of his interesting work.

1934. *Theodore Storker* has been called to Green River, Wyoming.

1934–36. S.S. *Mel Frank*, of Staples, Minnesota, has accepted a position as director of religious education and assistant minister at the Bryn Mawr Congregational Church where Theodore K. Vogler is the new pastor.

1934. *Keenan Sheldon*, Rock Springs, Wyoming. Keenan and Margaret and little Shirley Ann send greetings. The church has an average attendance of 125 and at least 60 young people each Sunday. The edifice is a beautiful one, adequate in every way. They are very happy in their work.

1934. *Perry D. Avery*. A baby daughter, Marilyn Ruth, was born to Rev. and Mrs. Avery of East Chicago, Indiana, on October 8.

1933. *Paul W. Mallory*, pastor of the "Little White Church in the Valley" at Rockford, Michigan, reports the recent installation of a new modern chancel, altar, and altar pieces in the church. The dedication took place January 17. During the summer months new pews were placed in the auditorium and the church parlors remodeled and redecorated. All this in preparation for the anniversary day in October that will commemorate ninety years in the Rouge River Valley for this church.

1933. *Isabelo Pacquing* on January 16, 1937, married Miss Carmen Blancas. They were married at the Central Student Church, General Luna, San Luis, Manila, P.I.

1931. *John Gardner* has been appointed to the Presbyterian Church, Midland, Michigan.

1931. *Emerson Harris* has been appointed to the First Congregational Church of Ravenna, Nebraska.

1931. *Ormund Schulz* has gone to Benzonia, Michigan, where he is pastor of the Congregational Church and director of a large community building.

1931–33. *Andrew Keith Craig*, responded to a call to Perry Park, Groveland, Massachusetts, and commenced his new duties on December 31, arriving just in time for welcoming the new year at a watch night service. Perry Park is directly across the river from Haverhill. The church is the second oldest in the vicinity, being a daughter-church of the one

at Bradford of which George Cary is the pastor.

1931–33. *Opal Gooden*, Peace Action Service, 532 Seventeenth Street, Washington, D.C. Opal is a member of the field staff of the National Council for Prevention of War, headquarters in Washington. "My job is one of developing techniques of political strategy in order to mobilize the peace sentiment of the country into effective political action." She plans a visit of a few months to the Middle West in the spring.

1930. *Walter Giersbach* has been appointed director of the southern district of Illinois with headquarters in Decatur.

1930. *Virgil Foster*, Pilgrim Church, St. Louis, Missouri, is chairman of the alumni association of the Seminary. *George Eisenach* (1928), Sheboygan, Wisconsin, is vice-chairman. *Vera Schweitzer* (1935), Wilmette, is secretary.

1929. *Albert C. Walker* has left Alexander and begun work as pastor of the First Congregational Church, Belle Plain, Iowa. "We are happily settled in our new parsonage which is very beautiful and commodious." A preaching mission received very good support. The future looks good.

1928. *C. Wesley Israel*, after nine years at the West Ridge Community Church of Chicago, began his pastorate at the First Methodist Church of Aurora on May 1, 1936. This church has the distinction of being one hundred years old this year and a special centennial program has been developed for the month of April.

1925. *Stanley W. Graf*, Harvey, Illinois. We have one of the cards telling of his radio broadcast. Mr. and Mrs. Graf were with us for a few days in January at the Seminary.

1923. *John Peterson* sends Christmas greetings from Kingchow, Hupeh, China. His family has been in America for educational advantages. He is planning to come home on furlough in 1938. His son, Robert, is in the Political Science Department of the University of Chicago, majoring in international relations. John writes that the relationship between foreigners and Chinese on the faculty is a very happy one.

1922. *Ralph Richard Keithahn*. Devakottai, South India. A recent bulletin shows the success of the work. The difficulties are great. Communal tension, and even a suspicion of Christian missions, seem to be growing in many places. But the challenge is there. Students ask, "Is not religion an unnecessary opiate?" And little Mearl Marie asked after the trip to Manamadura, "Daddy, did God go with us on the bus to Manamadura?"

1922. *Clifford Manshardt*, Bombay, India. Clifford sends Christmas greetings. He and Professor Holt are carrying on the work of the Graduate School for Social Workers. Clifford is the author of a book just published, *The Hindu-Muslim Problem in India* (London: George Allen & Unwin, Ltd., 1936). The volume gives a concise yet comprehensive account of the Hindu-Muslim tension. The historical background occupies the first two chapters, then the contemporary problem is stated under three heads: the social and religious, the economic, and the political causes of tension. He describes in some detail the Bombay riots of 1929. The analysis of the situation is clear and convincing.

1919. *John F. C. Green*, German Evangelical Protestant Church, McKeesport, Pennsylvania. The new fireproof, steel-construction parish house was dedicated on December 6. The printed programs with pictures of the parish house and the beautiful church give a strong impression of effective work. The congregation has just celebrated its ninetieth anniversary.

1917. *Frank T. Meacham* sailed late in November for the East Africa Mission in Rhodesia where he worked so successfully for ten years.

1914. *Walter Bell Denny* has been teaching for many years at Russell Sage College in Troy, New York. His book, published a couple of years ago, *The Career and Significance of Jesus*, is attaining a very wide usefulness as a textbook for colleges and adult Bible classes. We recommend it highly.

1902. *Noyes O. Bartholomew* recently came to the First Church of Elkader, Iowa, from Muscotah, Kansas. Upon the occasion of being received into membership of the Northeastern Association, his son, Lloyd C., who is serving an Iowa Congregational Church as student pastor, was licensed by the Association.

1902. *E. Albert Cook* has gone to the Congregational Church at Streator, Illinois.

1902. *Fred R. Bush* began in October a second pastorate of the Kirwin, Kansas, Congregational Church. His first one was from 1912 to 1917. Since 1930 the Congregational and Methodist churches of Kirwin have been working together under a co-operative agreement.

1888. *H. A. Cotton* was seventy-seven on February 1 and on April 1 will have completed sixteen years at the Illini Church, Warrensburg, Illinois. Mr. Cotton has been in the state for nearly thirty years and during that time has been registrar of every association in which he has held a pastorate.

DEATH NOTICES

William C. Haire passed away August 2, 1936, in his home, Granger Homestead, Canandaigua, New York.

Rev. Henry Albert Stimson, who was on our board of directors from 1874 to 1879, died last July in New York. His wife is the daughter of Professor Samuel C. Bartlett.

BOOK REVIEWS

A LIFE AND A LIVING

By Harry Thomas Stock. New York: Abingdon, 1936. 136 pp. $1.00.

Vocational guidance is one of the privileges and responsibilities of an active pastor, particularly if he is in touch with his young people. In this book Harry Thomas Stock, the head of the young people's work of the Congregational churches, and incidentally a graduate of this Seminary, has presented a simple but comprehensive manual which will be of great value to the pastoral counselor as both parents and young people come to him with questions as to the choice of a vocation. The work is brief but well informed and packed with constructive ideas and helpful suggestions.

ALBERT W. PALMER

THE MIRACLE OF PREACHING

By J. Edgar Park. New York: Macmillan, 1936. 170 pp. $1.75.

Here is a book which every man who takes his preaching seriously will want to read. It will keep the edge of his homiletic mind from growing dull. Very welcome are the frequent flashes of humor illustrated in this penetrating observation: "The pedant preacher develops his subject logically from a point where the people never have been to another point at which they never arrive. Under such circumstances preaching becomes a pleasant game of sacred solitaire."

But the book is by no means a collection of more or less stimulating wisecracks. It is particularly strong in its sense of literary values. And it goes beyond preaching to other phases of the preacher's task, as, for instance, in this sentence "No one can give much help to the minister in the preparation of his pastoral prayer except to suggest that the *Dictionary of Hackneyed Phrases* be kept in mind."

There may be some things in the book with which not all readers will agree, but there is nothing in it that is not stimulating and calculated to quicken in every preacher those powers of self-criticism which he so greatly needs to cultivate—unless he has married a wife who is a genius in this line.

ALBERT W. PALMER

THE TASK OF RELIGION

By John C. Schroeder. New York: Harper, 1936. 105 pp. $1.00.

Ten sermons by the chairman of the Council for Social Action of the Congregational-Christian Churches make up a book of unusual interest to the ministers of our constituency. Here is a new voice in the American pulpit, clear and well modulated and with a well-thought-through message. The social message of religion is in every sermon both explicitly and implicitly but it is not present in any strident or irritating way but with a quiet assured authority which comes from conviction. The charm of those sermons lies largely

in the freshness and aptness of the illustrations. Mr. Schroeder has learned well the lesson that people are always interested in the concrete. You will get some good illustrations which can be used again if you read this book. But it will be still more important to get the knack of using illustrations so skilfully that they carry the thought along in a succession of vivid and interesting pictures. Harpers have done well to bring this new and winsome voice into their "Monthly Pulpit" series.

Albert W. Palmer

The Quest for Holiness

By Adolph Koeberle. New York: Harper, 1936. 268 pp. $2.50.

Luther once compared the world to a drunken peasant who, when he is shoved into the saddle on the one side, topples out of it on the other side. According to this valuable book, the metaphor fits Christian theology too. The author, a Lutheran professor in Basle, undertakes to disentangle the Christian gospel from moralism, psychological analysis, and rational knowledge, and from Barth's appealing but unbalanced other-sidedness. In so doing, however, he so re-entangles the gospel in the traditional technical vocabulary of the schools that discernment and patience are required of the reader to discover that this book is no mere echo or polemic or academic discussion.

Dr. Koeberle is of the opinion that theology would not topple from side to side were there not some power of gravitation pulling it off balance. So he tries to understand and conserve the values in the contemporary lopsides of liberalism and Barthianism. American readers who do not mind seeing themselves as others see them will read with varying degrees of meekness and self-judgment (and judgment upon the author's knowledge of America) the characterization as "American" of an ethic which is not centered in justification, and the reference to "the American dogma" that favorable conditions will bring about the realization of the Kingdom of God on earth.

The author's hope is that the book may contribute something toward a closer union of Lutheran theologians in all lands and it is intended primarily for them. But the rest of us need not feel wholly left out, for if Luther and Lutheranism are not the whole of Protestantism, they are one of its mighty roots and perennial sources of renewal.

A. C. McGiffert

The Church and Its Teaching Today

By William Temple. New York: Macmillan, 1936. 49 pp. $1.00.

These two Noble lectures treat in brilliant outline the nature and task of the church and Christian theology in relation to modern thought. Archbishop Temple defines the church as a fellowship of worship and work. The Kingdom of God can, he believes, be consummated only in the world of the resurrection. There exists at present no prevailing philosophy in terms of which Christians can set forth their truth for all people. Yet there is a temper of mind whose earmarks are an insistence on verification in experience and an interest in the genesis, history, and relativity of beliefs rather than in their truth. Although Christianity must take these emphases into account, it goes beyond them, for it cannot hope for complete verification of its faith short of eternity. It distinguishes itself from the modern temper of mind also in its possession of a sense of direction and of the absolute. The supreme question for our time is whether God is static perfection of being or a personal will active in the history of the world, a God who takes sides and has specifically revealed himself. The enforced brevity of treatment of these themes does not prevent the author from illuminating and enriching them from the vast treasures of his mind.

A. C. McGiffert

The Nature of Religion

By Edward C. Moore. New York: Macmillan, 1936. 368 pp. $2.50.

In line with current interest, Dr. Moore opens his study with an examination of the nature of our knowledge of religion, rather than with a chapter on God. "Most of us think that the paragraph upon God should come last," he remarks persuasively. To religious intuitions he gives large place, believing that they may not only supplement but in the end "abolish rationalizations which have done duty for

centuries" in the interpretation of cardinal doctrines of Christianity. It is not with the Christian religion alone that Dr. Moore deals. Other religions also, of which he has long been a student, both as a philosopher of religion and an interpreter of missions, find a place. In fact, a major significance of his book is to be found in its twofold concreteness.

He reaches his conclusion as to the nature of religion on the basis of an examination of historic and contemporary religions. He describes religion in terms of its specific manifestations, beginning with worship—which includes eucharist, baptism, prayer, and hymns—and ending with organization and life. Such concreteness removes this book from the categories of those studies of religion which spin their interpretations out of the head of the author or present as religion an interpretation as the writer thinks it ought to be. Dr. Moore's style makes no concessions to the reader and his conclusions are often hinted at rather than bluntly declared, but many of his pages are rich in content.

A. C. McGIFFERT

THE GOD WHO SPEAKS

By Burnett Hillman Streeter. New York: Macmillan, 1936. 224 pp. $1.75.

A writer of long and high standing in theological circles, Dr. Streeter here undertakes not so much to explore new areas as to pick out for special consideration a subject which the Oxford group movement has brought much to the fore: divine guidance. Dr. Streeter's discussion is biblical rather than psychological or philosophical.

From the point of view of the mutual influence upon each other of Dr. Streeter and the Oxford groups, the next to the last chapter is the most important. Guidance as telepathy, *flair*, moral intuition (the voice of conscience), he insists must be subjected to such tests as acceptability by the group, moral content, quality of life, inward assurance. These same tests were employed in Old and New Testament times to check the distinction between true and false prophets. None better has been devised.

Those familiar with the literature of the Oxford group movement will find nothing novel in this section. But Dr. Streeter undergirds his thesis with the simplicity of mature wisdom and handles it from the perspective of a scholar who has come to see that belief in guidance is a central feature of Jewish-Christian religious history. The book will have little appeal for those who are looking for a more critical examination of the validity of the intuitional way of religious knowledge. But even such persons will welcome Dr. Streeter's declaration that the intellectual approach to problems of religion needs to be supplemented by a "re-orientation of purpose and desire and a constant rededication of the self to the highest it knows."

A. C. McGIFFERT

THE ESSENCE OF SPIRITUAL RELIGION

By D. Elton Trueblood. New York: Harper, 1936. 156 pp. $1.50.

This is the statement of a liberal Quaker faith, enlarged by an open-minded inclusion of many of the features of the Catholic tradition. Here is no glorification of the experience of strain and stress nor a morbid preoccupation with it. It moves with a poise and resiliency which are achieved in the face of ample recognition of the evil and the illusion in the world. It avoids flabbiness and sentimentality. It is a tonic book.

A. C. McGIFFERT

THE WORLD AND GOD

By H. H. Farmer. New York: Harper, 1936. 315 pp. $3.00.

To expound the thought of God as personal and to help to restore it to a more living and central place in the experience and witness of Christian men and women is the major theological task to which this book so brilliantly and substantially addresses itself. Prayer, miracle, and Providence are the three points in Christian experience which the author proposes for study. He insists on approaching these questions from the inside of the religious experience. Religion is the experience of unconditional values which points the way to the highest realization and is accompanied by a peculiar feeling-tone of awe. This experience of holy demand and final succor (the phrase makes a kind of refrain all through the book)

is an experience of God as personal—that is, as supernatural. Like Horace Bushnell, Dr. Farmer, professor of systematic theology in Westminster College, Cambridge, defines the personal as the supernatural. His dualistic thesis leads him into a continuous criticism of naturalistic and monistic interpretations of prayer, miracle, and Providence, in the course of which he rejuvenates these Christian doctrines with appealing persuasiveness. Pietism (Buchmanism is not explicitly mentioned) is given short shrift, as are the shortcomings of earlier liberalism and of Barthianism. His recognition of the existence of antinomies of thought and of the impenetrability of ultimate mysteries seems at some points to blur his focus (his treatment of the Christian philosophy of history, for instance), but as a whole Dr. Farmer's book is by all odds the outstanding book on theology which I have had occasion to review for this *Register*. It will well repay careful study.

A. C. McGiffert, Jr.

Personal Triumph

By Miles Krumbine. New York: Harper, 1936. 135 pp. $1.50.

Dr. Krumbine is tired of the pessimistic analysis which he finds still dominant in modern literature. Men tend to lay the blame for human perplexity everywhere except where it belongs—namely, at home. The author writes

> Actually, man's only problem is within; his only task, to master himself. To say that we may not hope to have a better life until we get a more perfect social order, to pivot man's personal destiny upon the fortunes of the social order is to foster this conviction of utter helplessness and to beget the will to fail. . . . . Wherefore why not try to take ourselves in hand? Like the spider we weave the web of our destiny out of the stuff of our own being.

This strong plea for a psychology of reality in place of many psychologies of escape constitutes the keynote of the book. The theme is repeated in five chapters, each a good sermon in its own right. These are labeled "Recapturing Self-Confidence," "What Shall I Do with My Ideals?" "Aptitude for Happiness," "Middle Age—Thoroughfare or Dead End," and "You and I and God." It is a book of sermons, not a book of psychology. The theme is founded upon the urgent need for an adequate psychology which can keep the human soul alive through the character-forming period, through the period of the twenties when the brain so often tends to die back, and through middle age. But no hint of the structure of such a psychology is offered, except that one must seek it through seeking God.

Yet this is a *living* book. The mind behind it continually reveals itself as an avid reader in many fields, as a treasurer of remarkably apt quotation, and as an active participant in the intellectual affairs of the earth. Furthermore, the book is delightfully written and the illustrative material is extraordinarily rich and vivid. The style is that easy conversational flow which has become so characteristic a stereotype in the writing of liberal ministers. This book represents a high-water mark in modern sermon material.

William Sheldon

Church and State in Contemporary America

By William Adams Brown. New York: Scribner, 1936. 260 pp. $2.75.

The fruit of the labor of several years is in this book. It owes its origin to the work of preparation for the Oxford Conference on "Church, Community, and State." In association with a committee of American Christians appointed by the Federal Council of the Churches of Christ in America, Dr. Brown, who is its responsible author, has prepared it with the purpose of offering a review of the history of the relationship between church and state in America and an exposition of the problems which this relationship involves for the present day. I recommend the volume as an excellent introduction to a discussion which will concern the churches for many years to come. The historical and factual material of the church-state relationship in America is extensively and reliably presented. The style is pedagogic and clear. Ministers and laymen will read it with much benefit.

The book teaches a most important lesson. The much-celebrated separation between church and state (which was effected in order to prevent an identification of the federal government with sectarianism) has not solved the

problems of the relationship between church and state in America. This is illustrated by the fact that, in recent years, education under state control has become more and more secularized. The churches' exemption from taxation, which implies their support on the part of the state, is another vexing problem. The responsibility for moral legislation which the churches (with the exception of Lutheranism) have assumed as a matter of course constitutes still another set of baffling difficulties. On all these circumstances and questions Dr. Brown offers enlightening comments, even if he is unable to suggest remedies and solutions.

The reader of the book will do well, I think, to keep this question in mind which I raise as a criticism: Is the fact sufficiently recognized that the separation between church and state in modern times has bestowed religious liberty not only upon the churches but also upon the state in the sense that it has been enabled to be religiously neutral, recognizing both Christians and non-Christians as citizens entitled to full political rights? The fact that the state has become independent of the church causes great difficulties to the Christian groups: (1) According to its ideal nature, the church must make absolute and universal ethical demands upon its members and society, but according to its actual place in society it can act merely as a pressure group. (2) There was a time, not so long ago, when the church could presuppose the Christianity of all members of the state. Can the church determine the formulation of its present principles and policies of public action by the use of this tradition in spite of the fact that it no longer actually prevails? If not, how can it then become effective in society and state life in which it occupies a minority position?

WILHELM PAUCK

THE FINAL STRUGGLE

Being Countess Tolstoy's Diary for 1910. Tr. by Aylmer Maude. London: George Allen & Unwin, Ltd., 1936. 407 pp. 12s. 6d.

To read this diary covering the events in the life of Tolstoy just prior to his death is a painful business. The tragedy of the life of this great soul was so ghastly, so poignant, the revelation of this tragedy in the diaries of both the wife and the husband so stark and direct, that one has a feeling of recoil from what appears like a rude intrusion into the inner sanctuary of people we revere. It is frankly shocking. The eighty-two-year-old man's subjection to intolerable nagging and spying and revolting accusations by his hysterical, paranoiac wife, his superhuman effort to return love for injury, to live the Christlike life as he understood it, the flight from home in utter despair, and his death on the flight form the theme of the book. It throws a lurid light upon those final scenes which hitherto were veiled to a degree in a respectful, merciful darkness.

This is a great source book of information for psychiatrists. The countess is obviously perfectly sincere in her professions of love and devotion for her aged husband, and yet her derangement made life insupportable for him. His sensitive soul, torn by a titanic conflict between his desire to live an utterly simple life in accordance with his innermost convictions and the ties of duty which bound him to his wife, suffered terribly. The description of this struggle gives the reader a glimpse of the tragic cost of the conscientious effort to live religiously. This is no pleasant, entertaining reading, this is stark realism of the actual life of a great man.

MATTHEW SPINKA

ON BEING HUMAN

By Paul Elmer More. Princeton: University Press, 1936. 202 pp. $2.00.

This is the third volume in the "New Shelburne Essays" in which the veteran literary critic returns in the main to his earlier type of essays devoted to criticism. He contributes two studies dealing with humanism, in which the one on Irving Babbitt, owing to the lifelong personal friendship of the two men, is particularly valuable. The treatment accorded to that idol of the moderns, James Joyce, is not calculated to please the exponents of the "art for art's sake" movement; the same may be said of his study of Proust. To a reader of religious interest the most important are the chapters on "Religion and Social Discontent," "Church and Politics," and "A Scholar-Saint." The last-named study deals with Baron von Hügel and, despite the high regard which the author has entertained for the baron, a note

of constructive criticism is sounded throughout. This is another noteworthy book from the pen of Dr. More, although, being a collection of miscellaneous essays written on widely differing occasions, it does not reach the sustained power of that classic volume of the series entitled *The Sceptical Approach to Religion.*

MATTHEW SPINKA

ON ADULT CIVIC EDUCATION

Plain Talk, by John W. Studebaker. National Home Library Assoc., 1936. 166 pp. $0.25.

Education for Democracy—Public Affairs Forums, by John W. Studebaker. Government Printing Office, 1936. 74 pp. $0.10.

Safeguarding Democracy through Adult Civic Education, by John W. Studebaker. Government Printing Office, 1936. $0.05.

A Step Forward for Adult Civic Education, Bull. 16 (1936), U.S. Department of Interior, Office of Education. 28 pp.

Public Affairs Pamphlets. U.S. Department of Interior, Office of Education, 1936.

The plethora of New Deal agencies had their precursors in the expansion of public services, in states, municipalities, and counties, running back through many generations. The tendency has been inherent in the expansion of our society. But the recent emergency has brought them on us like an avalanche rather than as a growth. The bewildering variety of activities, to say nothing of the problems that inspired them, conduce to an uncomfortable feeling that no one knows the general plan. Certainly, the average citizen is less than well informed for the exacting role imposed upon him by suffrage.

The present commissioner of education has set forth some of his views about this whole matter, and has laid about him vigorously to expand the opportunities for adult civic education in the schools and communities of the country. Imagination marked his sponsorship of the forum experiment in Des Moines. Emergency measures have now enabled him to expand the forum program into twenty cities and counties, with several trained leaders presenting topics and leading discussion in the various areas each evening of the week. Some meetings are held with local clubs—settlements, luncheon gatherings, professional groups. The regular evening meetings are held in schoolrooms and auditoriums to which the entire public is invited.

Here is an attempt to deal with the public mind at points of admitted need. Is it the way to do it? Can the fundamental learnings take place with the casual group, or only where decisions wait and where issues have collected the participants? Mr. Studebaker, while admitting the point, has turned to the school as a place where all may come to hear and speak on all sides of current questions. The scheme has the virtues and weaknesses of the liberalism it is designed to advance. Devotees of the forum idea will fear that the weapon of untrammeled criticism will be sheathed when it is brought inside the schoolhouse.

Whatever its future, here is a current movement of considerable momentum and power. The present popularity of the forum in the churches should lead all interested churchmen to study this literature, which is cheap, provocative, and easily available.

WALKER M. ALDERTON

SOCIAL STUDIES FOR DISCUSSION GROUPS

Enriched Community Living: Studies Directed by Marguerite Hill Burnett and L. Thomas Hopkins. Delaware State Department of Public Instruction, 1936. 235 pp.

Youth Serves the Community, by Paul R. Hanna. New York: Avpleton-Century, 1936. 303 pp. $2.00.

A Manual of Group Discussion, by Lyman Spicer Judson. University of Illinois, 1936. 184 pp. $0.35.

These books deal with the "how" of it, but on different levels of treatment. The Delaware studies of typical rural areas record many years of growth and enrichment through music and art. These phases of adult expression, threatened alike by the radio and commercial amusement, have happily shown some signs of revival in American communities, especially in the form of "folk arts" and festivals.

Another aspect of the changing scene is vividly presented by Mr. Hanna. A collection of case incidents and local projects is brought into focus against a rather dark background. Youths are seen finding their way into useful-

ness and maturity by the relatively simple device of overcoming some plain shortages in the common life around them.

A Manual of Group Discussion is one of many now available. It is chosen for remark because it symbolizes the attempt of extension departments to give simple but effective training to the leaders of their enterprises; and because it embodies concrete experience at a number of points where people who conduct discussion in small public groups are notoriously weak.

WALKER M. ALDERTON

CHARACTER AND CHRISTIAN EDUCATION

By Stewart S. Cole. Nashville: Cokesbury Press, 1936. 243 pp. $2.00.

Mr. Cole claims that two cultural movements running through American life are responsible for much confusion and conflict. He sees the youth of the land, and particularly those taught in the churches, subjected at once to a rampant secular idealism and to Christian tuition. He diagnoses these two forces, points up the lack of co-ordination, and enters a plea for "an effort . . . . to keep the whole child before the reader and to present him in dynamic and conditioning relation to his whole environment."

This has the sound of a pronouncement from the progressive educators, with whose general point of view the author is in sympathy. He rightly questions whether the church is in position "to spread out its program to consider any and every issue in the life situation of boys and girls," and denominates this tendency in the recent curriculums of religious education a "miscarriage of function." Recognizing the necessity which our society imposes for the broad lines of secular education, he assumes it must be implemented by a variety of agencies and handled by informed leaders to a degree of adequacy that must leave organized religion embarrassed by its own claims to omnicompetence.

The resolution of this dilemma, as set forth in the concluding chapters, is at times less than convincing. The "inarticulate religion of character" is admittedly the product of that great educator, communal life in society; but is it not the same stuff from which men must achieve "articulate fellowship with God"—or must the concluding paragraphs be otherwise interpreted?

In any case the book opens up issues which make it assigned reading for all who have to do with education in the churches. The author, for many years professor of religious education at Crozier Seminary, is now president of Kalamazoo College.

WALKER M. ALDERTON

ADULT EDUCATION

By Lyman Bryson. New York: American Book, 1936. 208 pp. $2.00.

This is the most lucid and readable book in the field now available for the general reader. The author was for several years engaged with the California Association of Adult Education; participated for a time in the Des Moines Public Forum Project; and is now on the faculty of Teachers College, Columbia University.

He sees the present movement as a part of the general effort to functionalize the whole process of education in a society at once mature, adult-minded, and complex. Lines of development are traced through the earlier phases of American communities, particularly in the lyceums, the Chautauqua assemblies, the local clubs, and the correspondence courses. Succeeding chapters deal with adult learning, methods and materials, agencies and programs, and the scope and influence of the emergency measures under federal grants. A brief section on organized activities in religious institutions raises questions about attempting to teach everything to everybody, and emphasizes the limitations imposed upon education leading to action in constituencies enlisted by interest rather than by causes.

WALKER M. ALDERTON

THE TENEMENTS OF CHICAGO

By Edith Abbott. Chicago: University of Chicago Press, 1936. 495 pp. $5.00.

This is a major work done by Miss Edith Abbott, Miss Sophonisba P. Breckinridge, and a number of others in the School of Social Service Administration over a period of twenty-five years. These special studies on housing were first undertaken at the request of the late

Charles B. Ball, a Congregational layman who, for many years, was chief sanitary inspector of Chicago.

While the volume is primarily a study of housing—poor housing—one gets the story of the growth of Chicago, its industrial development and the coming of the numerous immigrant groups. It is a book which tells of people as well as houses. The actual conditions of the various kinds of tenements of Chicago are placed against the tenement-house legislation in Chicago with the help of Miss Breckinridge. The failure to live up to the legislation has been evident at every stage of Chicago's life. Concrete and detailed descriptions of twenty-four different districts are presented. In these are found many varieties of unfit dwellings, old frame tenements, rear tenements, tenements without the conveniences of modern life, tenements with meager light and ventilation, and congested tenements. Tenement rents are treated by Miss Helen R. Jeter. The problems of furnished rooms, of lodgers, boarders, and non-family groups, of home ownership, and of the tenement landlord are treated. The housing problems of dependent families during the depression, evictions, and the rent moratorium are vividly portrayed. Use is made of maps, charts, and photographs.

The beginning and history of Roman Catholic church parishes are used to assist in telling of the various immigrant groups. One gets the idea of the importance of these church organizations for the community life of the immigrant peoples.

A major generalization runs through the material—namely, that, in spite of efforts at reform by many good and even competent people, tenement problems continue from generation to generation. The improvements which have come over the years are due to the substitution of motor vehicles for horses, the widening and paving of streets, and the lessening of immigration. There are difficulties in enforcing the tenement-house code but Miss Abbott places the basic difficulty as that of low wages and low incomes. She concludes the five-hundred pages by saying:

> The final answer, if and when it comes, to the ever present housing question must come from the economic side. The unskilled workers even in periods of prosperity do not have the wages to pay for decent houses. The employer must pay higher wages, or very wide areas must be cleared and very great numbers of new houses must be furnished out of taxes. There is no other way. Shelter must be subsidized on a really vast scale if the slums are to be cleared and the workers are to have homes maintained on a modern basis. There may be a new day dawning on the darkness of the housing problem, but there is very little light visible as yet.

Everyone working in the institutions of Chicago must express gratitude and appreciation to Miss Abbott and all her associates for bringing so much valuable material together and thus making the work of so many years available.

SAMUEL C. KINCHELOE

CITY MAN

By Charles Hatch Sears. New York: Harper, 1936. 237 pp. $1.50.

As the title of Dr. Sears' new volume would indicate, the treatment of the new variety of *homo sapiens* is vivid and dramatic. He uses the authorities in the field of urban life and population problems to provide the basis for a statement which city man can read as he moves along the great traffic highways of the urban community. He calls upon his long and rich experience as the executive secretary of the Baptist City Society of New York City.

While one finds that the book is colored by this New York experience, it is a good coloring because we get a glimpse of the way New York looks to a man seeking to administer religion in a metropolitan region and because New York City as an urban region represents a sort of height or limit toward which other metropolitan centers move.

He writes of the rate, manner, and variation of the growth of metropolitan communities. He sees the genius of the metropolitan community in its specialization—a specialization which it has grown up to meet and which it has helped to create. The social structure is "vertical rather than horizontal, functional rather than geographical, special interest communities . . . . take the place of neighborhoods and provide the invisible structure of the metropolitan community." These groups are vocational, cultural, religious, recreational, fraternal, political, etc. He shows how neighbor-

hood ties have been broken in the urban area and how former urban controls have disappeared with the great movements of masses of humanity.

He applies all this background to the church and religion, emphasizing what he considers to be the genius of the metropolitan community: its functional organization of life. The church in the city must place emphasis upon the meeting of religious needs rather than "historic prerogatives." He gives us, in brief form, the implications of this position. This is a book of *City Man* but tells something to every man. S. C. KINCHELOE

THE PARABLES OF THE KINGDOM

By C. H. Dodd. New York: Scribner, 1936. 214 pp. $2.00.

At last we have a satisfactory modern critical book on the parables. The author has given the results of Julicher's great work on the parables, has also taken into account the recent principles of Dibelius, has made good use of rabbinic literature, and in general has produced a historical and scholarly commentary on the parables. BENJAMIN W. ROBINSON

OUR TRANSLATED GOSPELS

By Charles Cutler Torrey. New York: Harper, 1936. 172 pp. $2.25.

This new volume is a collection of "exhibits" taking up particular passages one after another in which Torrey offers corrections of the gospel text on the basis of a supposed Aramaic original. Torrey's edition of *The Four Gospels* has been twice reviewed in the *Register*. The recent literature criticizing his view was listed in the *Register* of January, 1935.

While Torrey knows Aramaic and Hebrew, it can hardly be admitted that he is a New Testament scholar. He looks in from the outside and endeavors to see something. His first exhibit is typical, "Exhibit 1*A*." In Mark 3:35 he says there is an Aramaic word which can mean either "anger" or "distress." He claims that the word "distress" is more in harmony with the context than the word "anger." Some of us cannot see the force of the statement. Surely Torrey is saying too much when he claims "the material of our Four Gospels is all Palestinian." Many of his suggestions make good homiletical material. A few of them do indicate translation from Aramaic. But the "exhibits" certainly do not prove that the four gospels in their entirety were originally written in Aramaic. BENJAMIN W. ROBINSON

JESUS ACCORDING TO ST. JOHN

By J. D. F. Murray. London and New York: Longmans, Green, 1936. 383 pp. $6.00.

The canon of Ely Cathedral and late master of Selwyn College, Cambridge, has given us a book on the Gospel of John which is full of deep religious truth and inspiration. To an American reader the book seems rather uncritical and unhistorical. Perhaps religion should be quite superior to history and science. But the author seems unwilling to make any concessions to historical scholarship. He holds that the Gospel was written by the son of Zebedee, the Galilean fisherman, who was the Beloved Disciple. The Logos is a Jewish term. The background of the Logos "is to be found not in Greek philosophy but in Palestinian theology." The events and the miracles of the Gospel are accepted as historical. Once the author hesitates. In speaking of the raising of Lazarus, he uses the expression "Saint John says that he saw." But perhaps this is meant as a doubly strong affirmation.

Because of its beautiful religion, the volume makes good reading and its material might be used as a first step toward a modern and historical understanding of the Gospel.

BENJAMIN W. ROBINSON

STUDIES IN THE LIFE OF JESUS

By Irwin Ross Beiler. Nashville: Cokesbury Press, 1936. 319 pp. $2.50.

Here is an excellent textbook for adult classes in the life of Jesus. Rarely does one find a book with such a natural, easy, modern, religious approach. In handling a miracle he gives the explanation of various noted scholars and helps the student to a spiritual grasp. In interpreting the feeding of the multitude he gives half a dozen explanations. One of them which he credits to Keim is the well-known one about the good example set by the "lad" mentioned in John 6:9. "It was his lunch he

offered to share with others, an example that became contagious; and others who had lunches with them did the same until all were fed with food to spare" (p. 95).

At the close of each section questions are given for discussion. A very full list of books is given in an appendix for each chapter of the book. Altogether the volume is very useful.

BENJAMIN W. ROBINSON

PSYCHOLOGY OF PERSONALITY AND SOCIAL ADJUSTMENT

By Robert Leeper. Mount Vernon, Iowa: Published by the Author, 1937. 61 pp. $0.75.

Something different in the line of introductions to psychology. Instead of the usual chapters on the nervous system with its afferent and efferent responses and the conditioned reflexes, we have here a consideration of the human personality based upon a number of biographies, autobiographies, and novels of psychological interest. The course then moves on to a consideration of human motivations, of personality development in childhood and adolescence, of the goals of development, of the types of learning, of the handling of mild defects of one's own, of motivational frustrations, and of the relationship of individual and society.

This course is based upon the assumption that the student's main interest in psychology is to help him to live more intelligently and successfully. It is built upon a library collection of specialized books and calls for special projects or study assignments of a practical nature. In its makeup the book follows the loose-leaf plan and the text is printed on one side only. Provision is thus made for development not merely on the part of the student but of the author also.

We welcome this book as a promising addition to our college texts on psychology. It contains much that may be of interest to the religious educator.

ANTON T. BOISEN

BISHOP BUTLER AND THE AGE OF REASON

By Ernest Campbell Mossner. New York: Macmillan, 1936. 272 pp., with Bibliography. $2.50.

Dr. Mossner, who in this volume has produced the most learned and critical study yet published of the various theologico-philosophical trends of the eighteenth century in England (Torrey's *Voltaire and the English Deists* is its only rival) is an instructor in English! The book is so complete, however, that there seems little more of data and comment that can be assembled, at least with respect to the thought and influence of Butler and his *Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*, first published in 1736. Incidentally, it may be said that Dr. Mossner explicitly refutes the *cliché* that the book ended deism, and gives due weight to its part in promoting skepticism as well as vindicating rational, ethical Christianity.

The most obscure books, even incunabula, of England's great collections which have any bearing on the subject are noted, and Dr. Mossner's wide knowledge of Georgian secular literature has also been very entertainingly drawn upon to set off his theme—even a Hogarth cartoon and a Barry canvas! To be sure, few lay readers will better understand Butler's theory of probability through analogical reasoning by perusing Dr. Mossner's almost too meticulous résumé of the *Analogy* in chapters iii and iv. But the defect is but the convex of a great virtue, and Dr. Johnson's homely interpretation (p. 193) will help in clarifying the argument: "Take the case of a man who is ill. I call two physicians; they differ in opinion. I am not to lie down and die between them—I must do something." What the patient presumably does, by the help of Butler's reasoning, is this: Considering how everything in the universe is purposeful, he concludes that his own life should be morally so. Considering how many of nature's myriad seeds come to destruction, he concludes that he may be one of the lost souls if he does not repent. Considering how nature attaches pleasure and pain to right or wrong ways of living, he concludes that there may really be, as revelation teaches, a heaven and hell hereafter. Considering how the Jehovah of the Old Testament (the deists' pet aversion) is no more harsh and arbitrary than the god of earthquakes, he decides to cleave to the Bible, to Christianity, to repent and be saved—the more probably safe and wise way.

Similarly, the ethical theory of the more

solid *Rolls Sermons* is well illustrated by the Coleridge anecdote of the boys who, after having tried with great risk to save a comrade from drowning, explained their loyalty by "We have a *nature* toward one another."

The treatment of Butler's system is prefaced by a splendid exposition of constructive and critical deism in England, and this is followed by a remarkably valuable résumé of British theology through the evolutionary conflict—all with reference to Butler's prestige and influence—to 1900.

The strength of the book lies in the period from 1700 on. The first and second chapters, dealing with freethinking before then, are less satisfactory. "Freethinking" is not a Lockean invention—it is from the French *franc-esprits*. Lord Herbert was not England's first student of so-called comparative religion—John Selden and Alexander Ross are to be mentioned. The phenomenon of speculative Freemasonry and Shaftesbury's devout deism are not sufficiently indicated and estimated, nor is the interrelation between Whig-Tory politics and critical deism stressed as it deserves. But apart from these minor defects the book is admirable.

CHARLES LYTTLE

THE HERITAGE OF BEAUTY

By Daniel Johnson Fleming. New York: Friendship Press, 1937. 95 pp. $1.50.

The silent, inescapable pressure of beauty has begun to work a revolution in the meaning and method of Christianity on the mission field. Beauty is universal, but any beautiful thing is particular. Christianity is a unity of spirit, but it may be made manifest in vastly divergent forms. And in any particular place it may gather up into itself the heritage of beauty in that place. But such a gathering means two things. It means certain profound changes that are involved in the recognition of beauty in general. And it means certain accretions of feeling and attitude that go with any particular beauty anywhere. Professor Fleming, of Union Seminary, has presented this first and fascinating account of artistic developments on mission fields which are of far-reaching import.

He begins by urging the need of world-concepts and the sense of human unity. He testifies to the importance of a Christian world-fellowship by which believers of many races may be bound into one great religious community. Then he turns about and, without derogating the value of these unities, makes the stronger plea for the diversities of local color and culture. He does not wish any Christian church to become so Chinese or so African as to forget the holy catholic church of which it is a part. Neither does he wish to have the West foist upon the East nonessential or merely incidental aspects of our common religion, nor trammel the development of the local spirit. Rather he sees an ever increasing spiritual enrichment for all, according as the racial genius of each nation uses its own modes of artistic expression.

After a splendid introductory chapter of wise and moving thoughts, the book is a series of many short illustrated accounts of particular buildings into each of which has been incorporated the artistic heritage of its own locale. And beautiful buildings they are. Here are the curved roofs of the Chinese church in Honolulu and the tall thatch of a chapel in Samoa. Here are the minarets, domes, lattices, and prayer platforms of Moslem-Hindu types in India and a handsome colonade of the Singhalese style, all for the inspiration of Christian worship. From Africa, Egypt, Japan, and the isles of the seas are brought photographs of structures that are beautiful, indigenous, and Christian.

Here we touch a new note in the literature of foreign missions, this note of the necessity for beauty in religious life. Not unmindful of the "perilous allurements" of art, Professor Fleming asserts nevertheless that "buildings and their adornments do express, and also tend to form character." And here also we touch a new hope for the progress of Christianity, all the more universal because not so rigid, but rather incorporating and manifesting the manifold varieties of cultural character. Let every missionary read it. Let us all read and ponder its deep implications and try to see the wondrous possibilities of which the facts here presented seem to be the presage and promise.

VON OGDEN VOGT

THE WAY OF THE WITNESSES

By Edward Shillito. New York: Friendship Press, 1936. 152 pp. Cloth, $1.00; paper, $0.50.

This book carries the subtitle, *A New Testament Study in Missionary Motive.* It is that and more. While its primary concern is with sundry New Testament books, it dips into missionary church history up to and including the present.

The author's viewpoint is indicated in the closing words of the Introduction "The New Testament does not contain a section given up to missions; it is a missionary book." Dr. Shillito with characteristic charm makes the books of the New Testament vivid through imaginative comment on the times, the writer's purpose, and the cultural background of the readers and hearers. "The first disciples stood by the deathbed of an old world." They were eagerly intent upon bearing witness to their Lord and his resurrection. Theirs was a sense of mission. Their spirit inspired their followers. The church was begun and established by those who felt a compelling urgency in proclaiming tremendous news. Jesus lived adventurously and so have lived his truest followers who through the ages have been his witnesses. The New Testament is a unit in that the same dominant purpose caused the writing of all the books, however much individual circumstances varied.

Although written in simple language, this small volume is not for hasty reading. Read too rapidly it tends to fog. It is a study. The style is somewhat that of the paragrapher.

To anyone who desires within small compass a fresh viewpoint and wholesomely imaginative treatment, fast moving yet clearly presented, *The Way of the Witnesses* commends itself. A list of Bible references, a brief Bibliography, and an Index help to make the book of practical use as a guide for young people or adult study groups.

B. T. SCHWAB

A FAITH FOR TODAY

By Harris Franklin Rall. New York: Abingdon, 1936. 284 pp. $2.00.

Here is a simply written, comprehensive treatment of the issues of religion from the liberal point of view. It contains little that will be new to the average minister, but is worth his reading because of the completeness of its statement of the liberal credo. It should prove to be an excellent book for the lay reader who is anxious to pull together the loose ends of his religious thinking. It would serve as an excellent text as the basis for a winter's discussions of an adult class in the church school.

Dr. Rall writes interestingly and plainly, developing a clear outline of his thought as he writes. He comes to grips with the problem of *A Faith for Today* at the point of the present trend toward secularism, turning next to "What Religion Is and Does." The faith that Dr. Rall describes in the succeeding chapters is to be recognized as liberalism, but not the easy-going variety so often criticized for its unrealistic optimism. His chapters on "Sin" and "Salvation" are among the strongest in the book.

A Ritchlian influence is felt in the temper of the faith which Dr. Rall describes. This is especially felt in his assignment of religion and science to separate worlds of "spirit" and "sense." At other points also the critical reader may wish to raise questions. The perils of the intuitive method come into one's mind as he reads "Faith thus rests upon experience, but transcends it" (p. 19). However, Dr. Rall is writing on a faith to be lived rather than to be considered, and perhaps he is only expressing what everyone knows, that not all of the decisions of life can wait for the judgment of "experience."

Written primarily to be used as an "Introduction to Religious Thought," the book is also of value to the seasoned student as a stimulus to a vital rethinking.

GERALD E. MAGGART

INDIAN THOUGHT AND ITS DEVELOPMENT

By Albert Schweitzer. New York: Holt, 1936. 284 pp. $2.50.

According to Dr. Schewitzer the inner drive of all philosophy is the attempt to discover how man can attain to spiritual union with infinite Being. Along the road of this common quest both Indian and European thought has striven to solve the same two fundamental problems: (1) the problem of world- and life-affirmation versus world- and life-negation

and (2) the problem of ethics as related to the foregoing alternatives. European thought has been dominated by world- and life-affirmation, Indian thought by world- and life-negation. So dominated, Indian thought has achieved a mystical world-view at the price of abandoning ethics while European thought has achieved positive ethical advancement at the price of abandoning any real world-view. Both schools have failed, and that through one common fault—the attempt to achieve union with infinite Being through the understanding. Yet along this way each school has made important contributions. To India's discovery that ethics cannot be confined to mankind alone but belongs in the service of all living things Dr. Schweitzer would add the satisfaction of Europe's world- and life-affirmation. It is as man stands in reverence before all living things and empties himself in the attempt to bring all life to its highest level that he achieves the experience of spiritual union with that infinite Being whom he can never hope to understand.

Whether or not one agrees with this conclusion, one must at least be grateful for the fine simplicity of the exposition. This is a valuable and altogether readable guide to a field of thought which is none too easy for the layman to understand. Christian students especially will welcome the insight which this book has concerning the conflicting elements of world- and life-affirmation and world- and life-negation within the mind of Jesus. Here is illuminating commentary upon the final chapter of this same author's *Quest of the Historical Jesus.*

LOUIS WILSON

WE SING AMERICA

By Marion Cuthbert. New York: Friendship Press, 1936. 117 pp. $1.00, cloth; $0.50, paper.

The Junior worker will look far before he or she finds a book for Juniors so throbbing with social passion as this attractive book by Miss Cuthbert. The Negro is here presented in personal and concrete terms. The reader becomes aware of his joys as well as of his problems. He sees his abilities and triumphs. Dozens of Negroes who have proved their worth in one way or another are introduced. Moreover, its many drawings and occasional melodies make it an attractive as well as a useful book to put in the hands of the many Juniors who are eager to read worth-while things.

Nor is every book for Juniors written by one so well qualified to speak on her subject with authority. Miss Cuthbert is a Ph.D. from Columbia, was formerly dean of Talladega College, and is now in the Leadership Division of the National Board of the Y.W.C.A. Perhaps no other Negro woman knows the people of her race so intimately.

VIOLET OTTO WILSON

TWELVE NEGRO AMERICANS

By Mary Jenness. New York: Friendship Press, 1936. 190 pp. $1.00, cloth; $0.60, paper.

Here is a book of success stories, but stories of success such as seldom fill the front pages of newspapers. Some of these twelve successful Americans are still poor people, but all of them are men and women who have struggled up against tremendous odds to positions where they are rendering notable service and that not to people of their own race only. One story concerns Dr. William Lloyd Imes, pastor of St. James Presbyterian Church, New York City, who has exchanged pulpits with Dr. George Buttrick and Dr. Allan Chalmers. His six choirs, trained to sing the best church music, are well known in that city. The book also includes stories of a co-operative venture in Philadelphia; of Miss Lillian Proctor, social worker in Chicago; of rural workers who are achieving schools and decent standards of living for the southern Negroes. It makes one feel the tragedy of brilliant Christians riding in Jim Crow cars, of Negro children snatching a month's schooling out of a whole year, of Juliette Derricotte dying unnecessarily because the only hospital in the town where she was badly hurt in an auto accident never accepted other than white patients.

The pastor who wants vivid stories of achieving Americans to use in his sermons, or who can circulate such a book for the sake of better race relations, will find this collection valuable.

VIOLET OTTO WILSON

A PREFACE TO RACIAL UNDERSTANDING

By Charles S. Johnson. New York: Friendship Press, 1936. 206 pp. $1.00.

It is refreshing to read a book on a major social problem based on careful research by an experienced sociologist whose language and style are so understandable and easy flowing that they sweep the lay reader on to the very end. Although this critical analysis of American racial conflicts, involving the Negro from the beginning of slavery in this country down to the current scene, is crammed full of valuable factual material, it is remarkably free from uninteresting detail and statistics.

The author, a well-known Negro writer, may have disappointed some of his own group who were looking for a volume of racial propaganda instead of this finer, dispassionate yet incisive, portrayal of the Negro's experiences at America's hands. Written primarily for church people, the book does not spare the Christian church for disregarding human rights at times for the protection and preservation of certain economic interests, although the church is given full credit for her part in lifting the educational and cultural level of the Negro. The author's hope of an eventual solution of the problem of race is expressed in subtle humor in his references to "The Passing of a Great Tradition." In the process of constant, rapid, and profound change in American life, along with its "excessive sociability," lies a large measure of the Negro's promise of social significance. The book closes with an annotated Bibliography on the Negro.

W. J. FAULKNER

YOUNG ADULTS AND THE CHURCH

By Jessie A. Charters. New York: Abingdon Press, 1936. 153 pp. $1.50.

This is an engaging record of the experiences of a group which the author gathered about her as she conducted an experiment in adult education. The account is human and plausible, and the reader is inspired to go and do likewise, for Mrs. Charters has blazed an inviting trail through an area which needs exploration and development.

However, her system is not one to be followed blindly and without imagination. The democratic method in education requires sensitive and resourceful leadership. Mrs. Charters is obviously such a leader. At those crucial points where responsibility and a sense of need were awakened in the group, one reads between the lines and senses the challenge of a personality which stimulated attitudes vital to success in group ventures. Sometimes the lines themselves tell the story. "But you may be sure the leader kept her ear to the ground, feeling out the interest and responsiveness of the group, and as much as possible guiding the speakers." Then it was that "one Sunday morning one of the young men said, 'It seems strange to start a Sunday-school class without any kind of Bible reading or anything,' " and the wheels began to move in a most satisfactory way.

Any attempt to set up a similar group by using this book as a text for class study will surely fail. But it is to be recommended with enthusiasm to any leader who would seek guiding principles and a view into the inner workings of the experiment out of which those principles were drawn.

ROBERT GIFFEN

TOWARDS THE CHRISTIAN REVOLUTION

Edited by R. B. Y. Scott and Gregory Vlastos. Chicago: Willett, Clark, 1936. 254 pp. $2.00.

Nine Canadian scholars have written a book sure to take its place as one of the most significant of our time in the field of Christian ethics. They argue that the present social order stands condemned in the light of the gospel of love, and that the socialization of the means of production is the next necessary step in bringing society closer to the ideal of the Kingdom. The significance of the book lies in the fact that this familiar thesis is put into systematic, logical, and understandable form. The authors begin with an analysis of the philosophical, scriptural, ethical, and theological bases of their position. They go on to specific analysis of the economic order. They discuss the political task of the Christian radical and make specific suggestions as to the place of the church in bringing about the new society. The writing is direct, pointed, witty, and in the last chapter is prose of real distinction.

Crucial to the thesis is Dr. Vlastos' treatment of the Christian ideal of love. He holds that any real brotherhood will include a relationship of co-operation and mutuality with respect to the material basis of life. Pages 59–62 contain a notable criticism of that vicious perversion of Christian teaching which holds that material conditions are irrelevant to the spiritual brotherhood of men.

There is an ambiguity in the term "the Christian revolution." Is the revolution a possible event in time, or is it the eternal confrontation of the social order with the Christian ideal, the ideal being relevant to every social situation but never identical with what is? Had the authors related their view as to the possibility of organizing society on the basis of love to Niebuhr's thesis in *An Interpretation of Christian Ethics*, the concept would have been clarified.

Towards the Christian Revolution offers the best basis to date for the emergence of a positive Christianity.

DANIEL WILLIAMS

AN INTRODUCTORY LIST OF BIOGRAPHIES

(Suggested by FRED EASTMAN)

*Abelard and Heloise, Love Letters of. "Temple Classics." Dent.

*Audubon, John J., Life and Adventures. By ROBERT BUCHANAN. Everyman.

Bach, Johann Sebastian, Life of. By ALBERT SCHWEITZER. (2 vols.) Breitkopf & Hartel.

Brooks, Phillips. By A. V. G. ALLEN. Dutton.

*Burns, Robert, Life of. By J. LOCKHART. Everyman.

Burroughs, John, Life and Letters of. By CLARA BARRUS. Houghton.

Byron, Pilgrim of Eternity, A Conflict. By JOHN DRINKWATER. Doran.

*Cellini, Benvenuto, Autobiography of. Everyman.

Cromwell, Oliver, Life of. By JOHN MORLEY. Macmillan.

Darwin, Charles R., Life and Letters of. By FRANCIS DARWIN. (2 vols.) Appleton-Century.

David, Story of. I and II Samuel (The Bible.)

Dickinson, Life and Letters of. By MARTHA DICKINSON BIANCHI. Houghton.

Dostoevsky: The Man and His Work. By MEIER-GRAEFE, J. Harcourt.

Edwards, Jonathan. By ARTHUR CUSHMAN MCGIFFERT, JR. Harper.

Eliot, Charles W. By HENRY JAMES. (2 vols.) Houghton.

Fox, George, Seeker and Friend. By RUFUS JONES. Harper.

Francis, St., of Assisi, Life of. By PAUL SABATIER. Scribner.

*Franklin, Benjamin, Autobiography of. Everyman.

*Gladstone, William E., Life of. By G. RUSSELL. Everyman.

*Goethe, J. Wolfgang. By EMIL LUDWIG. Blue Ribbon.

Gosse: Father and Son. By EDMUND GOSSE. Scribner.

Hardy, Thomas, Life of. By FLORENCE E. HARDY. (2 vols.) Macmillan.

Huxley, Thomas Henry, Life and Letters of. By L. HUXLEY. Macmillan.

Jefferson, Thomas, Life and Letters of. By FRANCIS HIRST. Macmillan.

*Johnson, Samuel, Life of. By JAMES BOSWELL. Modern Library.

Judson, Adoniram. "Splendor of God." By HONORE W. MORROW. Wm. Morrow.

*Keller, Helen, Autobiography of. Grosset & Dunlap.

Kingsley, Charles, Letters and Memoirs of. By MRS. KINGSLEY. Macmillan.

* Available in editions priced at $1.00 or less.

Lincoln, Abraham. By WILLIAM E. BARTON. Bobbs-Merrill.

*Lincoln, Abraham, "The Prairie Years." By CARL SANDBURG. Blue Ribbon.

Luther, Martin. By ARTHUR CUSHMAN McGIFFERT. Appleton-Century.

Michelangelo, Life of. By ROMAIN ROLLAND. Duffield.

Moody, Dwight L. "A Worker in Souls." By GAMALIEL BRADFORD. Doran.

Ogilvy, Margaret. By her son, J. M. BARRIE. Scribner.

*Pasteur, Louis, The Life of. By R. VALLERY-RADOT. Garden City.

*Plutarch's Lives. Modern Library.

*Pupin, Michael. "From Immigrant to Inventor" (an autobiography). Scribner.

Ruskin, John. "Praeterita" (an autobiography). Page.

*St. Augustine. "Confessions." Everyman.

*St. Francis, The Little Flowers of. Everyman.

Steffens, Lincoln, Autobiography of. Harcourt.

Stevenson, R. L., An Intimate Portrait of. By LLOYD OSBOURNE. Scribner.

Tolstoy, Count Leo: The Man and His Message. By E. A. STEINER. Revell.

Trudeau, E. L. (an autobiography). Doubleday.

*Twenty Years at Hull House. By JANE ADDAMS. Macmillan.

*Victoria, Queen. By LYTTON STRACHEY. Blue Ribbon.

*Washington, Booker T. "Up from Slavery" (an autobiography). A. L. Burt.

*Wesley, John, "The Lord's Horseman." By UMPHREY LEE. Appleton-Century.

Wilson, Woodrow. By R. S. BAKER. (4 vols.) Doubleday.

Wordsworth's Anti-Climax. By WILLARD SPERRY. Harvard University Press.

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The following is a list of new books added lately:

Bible Study:

BATES, H. N., A Guide to the Epistles of Paul
BEILER, I. R., Studies in the Life of Jesus
BLUNT, A. W. F., The Gospels and the Critic
BOWER, W. C., The Living Bible
BURCH, V., The Epistle to the Hebrews
CRUM, J. M. C., Saint Mark's Gospel
ERDMAN, C. R., The Revelation of John
FERRAR, W. J., The Apocalypse Explained
LOFTHOUSE, W. F., The Disciple Whom Jesus Loved
MORTON, H. V., In the Steps of St. Paul
MURRAY, J. O. F., Jesus According to St. John
RIDDLE, D. W., Early Christian Life
ROBINSON, H. W., The Old Testament
SNAITH, N. H., Studies in the Psalter
TORREY, C. C., Our Translated Gospels
WINTER, J. G., Life and Letters in the Papyri

Church History:

ECKHARDT, C. C., The Papacy and World-Affairs
FOSTER, F. H., The Life of Edwards Amasa Park
FUNK-BRENTANO, F., Luther
HEARD, G., The Source of Civilization
JORDAN, W. K., The Development of Religious Toleration, Vol. II
MACKINNON, J., Calvin and the Reformation
———, From Christ to Constantine
MATHEW, D., Catholicism in England
PRESTIGE, G. L., God in Patristic Thought

Philosophy, Psychology, and Science:

BOISEN, A. T., The Exploration of the Inner World
BRANDE, D., Wake Up and Live!
FERM, V., First Chapters in Religious Philosophy
HOOK, S., From Hegel to Marx
KIERKEGAARD, S., Philosophical Fragments
KÜNKEL, F., God Helps Those . . . .
MORE, P. E., On Being Human
PRATT, J. B., Personal Realism
RADHAKRISHNAN, S., ed., Contemporary Indian Philosophy
WHITE, W., The Psychology of Dealing With People
WILD, JOHN, George Berkeley
WILDE, R. W., Health, Sickness, and Psychology

Religion and Theology:

ALEXANDER, H. B., God and Man's Destiny
AVEY, A. E., Rethinking Religion
DEARMER, P., Man and His Maker
JONES, R. M., Some Problems of Life
LINK, H. C., The Return to Religion
LUCCOCK, H. E., Christianity and the Individual
MATHEWS, W. R., The Purpose of God
MICKLEM, N., What is the Faith?
PETTY, O. A., Common Sense and God

Practical Theology:

BRUNER, B. H., Great Choices of the Last Week
CARTER, C., The Easter Story in Art
DANIELS, E., The Funeral Message
GILKEY, J. G., Getting Help from Religion
GLOVER, C. A., The Easter Radiance
GOLDSWORTHY, E. A., Plain Thoughts on Worship
JONES, E. S., Victorious Living
MAXWELL, W. D., An Outline of Christian Worship
MICKLEM, N., ed., Christian Worship
PARK, J. E., The Miracle of Preaching
PATTON, C. S., The Use of the Bible in Preaching
UNDERHILL, E., Worship

Social Ethics:

BENNETT, J. C., Christianity and our World
BROWN, W. A., Church and State
BRYSON, L., Adult Education
CURTI, M., Peace or War
HUTCHINS, R. M., The Higher Learning in America
LASKI, H. J., The Rise of Liberalism
LESTER, M., Kill or Cure?
MACARTHUR, K. W., The Economic Ethics of John Wesley
MARTIN, E. D., Farewell to Revolution
NOYES, E. M. A., A Year with the Children
SPINKA, M., Christianity Confronts Communism
TAYLOR, G., Chicago Commons Through Forty Years
WHITEHEAD, T. N., Leadership in a Free Society
WOOD, H. G., Communism, Christian and Marxist

Religious Education:

HANNA, P. R., Youth Serves the Community

Drama and Literature:

BISHOP, M., Pascal, the Life of Genius
BOWERS, C. G., Jefferson in Power
BROOKS, VAN W., The Flowering of New England
EASTWOOD, D. M., The Revival of Pascal
FÜLOP-MILLER, R., Leaders, Dreamers, and Rebels
HOSHOR, J., God in a Rolls Royce
MAUDE, A., tr., The Final Struggle; Diary of Countess Tolstoy fo
1910
ROURKE, C., Audubon
SINCLAIR, U., Co-op

MATTHEW SPINKA, *Librarian*